

A Short Sober
PACIFIC EXAMINATION
 of some *Exuberances in, and Ceremonial Appurtenances*
 TO THE
Common Prayer;

ESPECIALLY,

Of the Use and Frequent Repetitions of
Glory be to the Father, &c. Standing up at it,
 at Gospels, Creeds, and Wearing white Rochets, Surplises, with
 other Canonical Vests in the celebration of Divine Service
 and Sacraments; whose Originals, Grounds of Institution and
 Prescription, are here truly related, and modestly discussed,
 for the instruction of the ignorant, the satisfaction of all Contenders
 for, or Oppugners of, and preventing future Contests about them,
 for our Churches Union in Gods Publike Worship.

By WILLIAM PRYNNE Esq; a Bencher of Lincolns Inne.

Rom. 14. 13. 19. Let us therefore follow after the things which make for Peace, and
 things wherewith one may edify another. Let us not judge one another any more, but judge
 this rather, that no man put a stumbling-block, or an occasion to fall in his Brothers way.

Phil. 2. 1, 2, 2, 4. If there be therefore any consolation in Christ, if any comfort of
 love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye
 be like minded, having the same love, being of one accord, of one minde. Let nothing be
 done through strife or vain-glory, but in lowhnesse of minde let each esteem other better than
 himself. Look not every one on his own things, but every man also on the things of others.

Celsinii Papæ Epist. ad Episcopos Gallie, cap. 1. Didicimus quosdam
 Domini Sacerdotes supersticiose potius cultui inservire, quam men-
 tis vel fidei puritati. Habent tamen istum forsitan cultum, morem
 potius quam rationem sequentes. Discernendi à plebe vel cæteris
 sumus doctrina, non vestre; conversatione, non habitu: mentis pu-
 ritate, non cultu. Rudes ergo fidelium mentes ad talia non debemus
 inducere. Docendi enim potius sunt, quam illudendi: Nec impo-
 nendum est eorum oculis, sed mentibus infundenda p: accepta sunt.

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V. St. John 201

THE CONVERSATION OF

JOHN THE BAPTIST WITH JESUS CHRIST

TO THE



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JOHN THE BAPTIST WITH JESUS CHRIST

TO THE

John the Baptist

John the Baptist



To the Kings Most Excellent Majesty,

CHARLES the IIId.

By the Grace and admirable Pro-
vidence of God, of Great Britain, France
and Ireland K I N G, Defender of the
Faith; and all sincere Professors of it,
within His Dominions.

Having had the Honour on last Easter-Eve, to present Your Majesty with a Brief Account of my Service that week in the almost-accomplished Great-good-work of Paying and Dis-
solving Your Majesties Army and Navy (which for
Moneths space ingrossed all my time from Morn-
ing till Night, and oft till Midnight) to Your Majes-
ties great content, and your Peoples ease from future
existant heavy Monethly Taxes; I humbly crave
leave to prostrate at Your Royal feet my Easter-holy-
days studies, to exonerate the Backs of hundreds,
and truly tender Consciences of thousands of Your
oyal, pious, sober-minded Protestant Subjects of
all

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all Degrees, from some Exuberances in the Common prayer Book, and superfluous Ceremonies, Vestments attending it, (which give them offence, and may well be laid aside, if your Majesty and your approaching Parliament shall judge convenient) for our Churches future peace, union in Gods publick worship, pursuance of Your Majesties late most Gracious, Ous, Prudent, elegant Declaration to all Your Loyal Subjects of Your Kingdom of England and Dominion Wales, concerning Ecclesiastical Affairs, which ga Life and Birth to this Publication.

* Surius Concil. Tom. 1. p. 218; 251, 381, 382. Tom. 2. p. 588. 589. Tom. 4. p. 453. Bellarmine De Romano Pontif. & de Conciliis. l. 2. c. 2. Greg. de Valentia Com. Theolog. Tom. 3. p. 247. Dr. John Whites Way to the true Church. Scđ. 17. p. 45. & Defence of the Way, c. 47. Concil. p. 962. It is very observable, that albeit the Popes in their Chair, and their Church, Councils inerrably yet they all accord, that their Publike Missals, Breviaries, though made, confirmed by their joint vice with greatest care and diligence, are amendable upon just occasions. Witness their Council of b Trents Decree for the correction, amendment of their formerly established Catechism, Missale Romanum, ex Decreto Sacro-sancti Sessio 22. Decreto de obser- vandis & evi- tandis in Cele- bratione Mis- sae. Surius Tom. 4. expressed in his Bull dated at Rome July 1557. p. 48, fixed to Missale Romanum, ex Decreto Sacro-sancti Concilii Tridentini RESTITUTUM; Pii 5. Pontificis Maximi iussu editum, printed at Rome in year 1570. enjoyed by that Bull, to be universally served, without any subsequent addition, alteration, mutation, under pain of his Papal indignation: notwithstanding by another Bull of his own, dated at Rome 17 December 1570. beginning with

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memorable Clause; *c For this purpose God hath anointed us with the oyl of gladness, and made us partakers of his Inheritance, that being called to his Priesthood like Aaron, we should not only wholesomely order those things which pertain to divine worship; but should also more wholesomely moderate those things which have been formerly enacted by us, and moreover alter and dispose of them, as upon serious consideration of things and persons,* we discern to be wholesomely expedient in the Lord; *He did (upon this account) by reason of some difficulties concerning the use of this New Missal, arising in the Kingdom of Spain, tendered by some grave men sent to him from Philip their Catholike King, to which hee gave undoubted credit; Of his own-meer motion, without the instance of any Petition tendered to him thereupon, out of his certain knowledge and plenitude of Apostolical power, think fit to reform several things in this New Missal, as to the Kingdoms of Spain, and alter, dispense with it in no lesse than 21. particulars (expressed in this Bull) notwithstanding all his former Bulls and Prohibitions to the contrary. After which Pope Gregory the 10, his immediate Successor, by another Bull (dated at Rome 30 Decemb. 1573.) to take away some other new scruples and differences about this Missal in the said Kingdoms of Spain (upon the motion of other Delegates sent thence from that same King Philip) granted several other dispensations and amendments of this Missal in sundry Particulars, comprised in his Bull; Notwithstanding*

c Ad hoc nos Deus unxit oleo latice, ac hereditatis sue participes effecit, ut ad ipsum Sacerdotium vocati tanquam Aaron, non solum ea quae ad divinum cultum pertinent salubriter disponamus; Verum etiam ea qua aliquando per Nos statuta fuerant, salubrius moderemur, ac aliis desuper disponamus, prout rerum & personarum qualitate pensata, conspicimus. in Domino salubriter expedire.

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ing his Predecessors Letters, and all and singular clas-
ses, prohibitions, and Decrees to the contrary; Which
two Bulls of theirs, are printed before *Missale Ro-
manum, &c. Cum licentia & privilegio, Salmantica*
1589. Some thirty year after Pope Clement the 8.
observing divers Errors to be crept into this Missal
of Pope Pius the 5. by the Trent Councils Decree;
through the Printers Errors, and some alterations in
the Epistles, Gospels, Psalms according to the vulgar E-
dition different from the Original Text, commanded
his learned Cardinals to revise and correct this Mis-
sal according to the original copy of Pius Quintus:

d Verum in illo munere per-
agendo factum est, ut monniali ex diligentia librorum anti-
quorum collatione in melio-
rem formam redacta, & in re-
gulis & rubricis aliqua uberiori
& clarius expressa, quæ tamen
ex illorum principiis et funda-
mentis, qui si deducta, illorū
sensum imitari potius &
supplere, quam aliquid no-
vi afferre videantur: Missam
itaque quod idem Pius s. edi-
derat, sic RECOGNITUM in
nostra Typographia quam
emendatissimè imprimi, & ad
communem utilitatem publi-
cari jussimus.

which took they undertaking, put some
things into better form in the Missal it
self, and expressed some things more clear-
ly and fully in the Rules and Rubrics;
which being notwithstanding deduced
from their principles and foundations,
may seem rather to imitate and supply
their sense, than to induce any innovation.
Which being thus revised, amended,
enlarged with new Masses for new canonized
Saints, and proper Masses of Saints
expressed at large for the easier benefit of
those who celebrated them, he caused to
be most exactly printed in the Vatican,

and published for the common good, in the year of
our Lord 1604. as he declares in his Bull prefixed
to this Missal dated at Rome the 7. of July the same
year; with this additional Title; — *Missale Roma-
num ex Decreto Sacro-Sancti Concilii Tridentini Resi-
tutum, Pil. 5. Pont. Max. iusqu' editum. Clementis 8.*

autoritate

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~~UTORITATE~~ RECOGNITUM. ET CUM MIS-
SIS NOVIS DE SANCTIS & Paulo 5. Gre-
gorio 15. & S. D. N. Urbano 8. ordinatis. Missa
propria de Sanctis OMNES AD LONGUM
POSITÆ SUNT PRO FACILIORI CELE-
BRANTIAM COMMODITATE.

If therfore the Council of Trent it self thought meet
to reform the antient Roman Catechism and Missal
formerly established, * into which it confesseth, either
by the vice of times, or unwariness or dishonesty of men,
many things had crept, which were far from the dignity
of so great a Sacrifice, and had need to bereformed, that
due honour and worship to the glory of God and edifica-
tion offaithfull people might be restored to it. Yea, to
set out a new Mass-book by authority of Pope Paul
the 5. and this Pope, within few years after, held
it necessary and expedient to make some alterati-
ons, and dispence with other things in it, relating
to the Kingdoms and Chutch of Spain; and Pope
Gregory the 13. within 3. years after, to dispence
with some other Formalities and Rubricks there-
of upon the same reaon: And Pope Clement the 8.
(about 30. years after) held it necessary to revise
the whole Massbook, to correct the Printers errors,
the Mistranslatiōns of the Epistles, Gospels, Psalms
therein varying from the Original Text; and adde
new Rules, Rubricks to it, explaining, supplying the
defects of the former, together with New Masses,
for New Saints, notwithstanding all former printed
Bulls, Prohibitions, Decrees to the contrary,
and the pretended Infallibility and Inerrability of
their Chairs, Church, Councils; Then by the self-
same

* Session 22.
Decretum de ob-
servandis et evi-
tandis in celebra-
tione Missa.
Sextus Concil.
Tom. 4. p. 961.

The Epistle Dedicatorie.

same Presidents and better Reasons, Your Majesty, with advice of Your pious, learned Divines and Parliament, who have by * Law established these Articles of our Churches Belief (to which all Bishops, Ministers have subscribed).¹

* 13 Eliz. c. 12

* Article 2. 34

That (not only Popes, but) General Councils may erre, and sometimes have erred, even in things pertaining to G. O. D. That it is not necessary that Traditions and Ceremonies be in all

places one, or utterly like; FOR AT ALL TIMES THEY HAUE BEEN DIVERS, & MAY BE CHANGED ACCORDING TO THE DIVERSITY OF COUNTRIES, TIMES, & MENS MANNERS, so that nothing be ordain'd against Gods word.

Every particular or National Church, hath authority to ordain, Change and abolish Ceremonies or Rites of the Church (and Liturgies too) ordained only by Mans Authority, so that all things bee done to edifying; may with much more Justice, Piety, Prudence reform all errors, mistranslations of the Epistles, Gospels, Psalms, and obsolete or unfit expressions in the Book of Common Prayer, * twice altered, reformed in som particulars, in few years after its first publication by authority, Acts of Parliament;

* 2 & 3 E. 6.
c. 1. 5 & 6 E. 6.
c. 1. 1 Eliz. c. 1.
yea, change, abolish such unnecessary Rites, Ceremonies attending it, whiche have given just offence, and occasioned much Schism, Dissention in our Church between the Protestant Members of it, as well of the Clergy as Laity, ever since its first establishment in the 3d. year of K. Edw. the 6. till this very day, and will do so in perpetuity, if not removed by your Majesties Piety and VVisdom, according to the purport of your late Incomparable Declaration

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ration (for which the whole House of Commons and all Your Protestant Subjects whom they represented, returned Your Majesty their most cordial, publike Thanks by their * Speakers own mouth) the blessed fruits whereof they all now hope and long to reap; not only without the least prejudice to our Religion, Church, and main Fabrick of the former Liturgy, but with great advantage to them all.

* Novemb 9.
1660.

It is a received Maxim among all Polititians, Artists, that no human Institutions, Laws, Inventions, Edifices are so absolutely exact, usefull, wholesom, necessary, but that they may upon just reasons of Policy, piety, sundry emergent occasions and necessities be amended, altered, with wisdom, honour, safety, and publike utility. Your Majestie since your most happy miraculous restoration, have with great prudence and glory, made some laudable alterations in Your Royal Palaces, Walks, Parks, of Whitehall, Hampton-court, and in Westminster-Hall it self, as well for Conveniency as Delight (though very noble, usefull, compleat before) without any prejudice to their Structures, Foundations, Soile: And those Bishops, Deans and Chapters who seem most opposite to the least alterations in our publike Liturgy, or Ceremonies, have yet very much altered, improved their old Rents (and Tennants likewise) to which they will not be confined by Your Majesties late Declarations, or Commissions: yea they daily violate and dispense with the very Rubricks in the Common Prayer Book, and several * Acts of Parl. by selling Licences to marry to all sorts of people for filthy lucre, without asking the Banes three several

* 2 & 3 Eliz. c. 1. 21. 5 & 6 E. 6. c. 1. 12.

1 Eliz. c. 1. 5 Eliz. c. 1.

† Sundays

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Sundayes or Holy dayes in time of Divine service, the people being present, after the accustomed manner; In reading the Epistle, Gospel, and second Service at the Communion Table when there is no Communion; and in not receiving the Communion in their Cathedral Churches every Sunday at the least, though they have no reasonable cause to the contrary, as the Rubricks en-joyne them. And may not your Sacred Majest^y, then with as much wisdom, honour, and all your Bishops and Cathedral Clergymen with farre more piety, justice, prudence, (in obedience to Your late Royal Declarations and Engagements to all Your Subjects) dispence with the Oath of Can-
nical Obedience, the use of Surplices, and other Cere-
monies for which there is no Rubrick, Statute, or known Law of the Land; the reading of Psalms, E-
pistles, Gospels in the Church, according to the New Translation of Your Royal Grandfather of famous memory, KING JAMES; yea freely admit all able, godly Ministers ordained only by Presbyters during the late unhappy Differences and Confusions of Government, to Benefices, Fellowships, Lectures, Cures of Souls, without a Re-ordination by Bishops, as well as admit reclaimed Popish Priests ordained by Bishops in the Church of Rome, without the least opposition, contest, for future Peace, Amity, U-
nity between all Your Protestant Subjects of differ-
ent perswasions in these dividing particulars? To facilitate, promote this much desired work, I have spent my few vacant Holy-day hours in compiling this seasonable, short, sober, pacific Examination, consisting principally of 4. Particulars (discussed in several Sections)

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Sections) to wit; the Use, and Frequent Repetition of *Gloria Patri*; standing up at it, and at Gospels, Creeds, Wearing of Surplices, with other Pontifical & Sacerdotal vestments in the celebration of Divine Service and Sacraments; in the last wherof (because most peremptorily insisted on from pretended grounds of Scripture, Reason by many Romanists, and some Protestant Prelates, and * Divines) I have most expatiated, I hope, without the least offence to moderate sober Christians, or your Sacred Majesty, and good satisfaction to all judicious perusers.

Wee all use to alter the proportion, matter, quality, fashion, number of our Garments, Attires, according to the several ages of our lives, the seasons of the year, the temper of the Climates where wee live, and extraordinary occasions of solemnity, joy, grief or humiliation; not only without offence to others, or prejudice to our healths, lives, but with much applause, and that for the necessary preservation both of health, life, and humane societie. The like wee doe in our corporal Food: Why may not wee then use the same Liberty (by your Majesties and your Parliaments publike Authority or Indulgence) in the controverted case of Ecclesiastical Garments, Ornaments, Food, now under publike consideration, provided alwayes they bee ^a decent, orderly, wholesom, and ^b not repugnant, but agreeable to the holy Scriptures?

If this poor Mise, (humbly presented to Your all-piercing favourable Eye, and Gracious acceptation, as a Monument of my bounden Homage to Your Sacred Majesty, at this most joyfull, triumphant Solemnity

* Peter Heylyn,
his History of the
Reformation of
the Church of
Engla^d, p. 91,
92, 93. History
of Queen May,
& Queen Eliz.
p. 59, 60. 115,
116, 134, 135,
164, 165, 166, 1
176,

^a Cor. 14.40.
^b Isay 8. 20.
Lu. 16.29. Gal.
6.4.16.

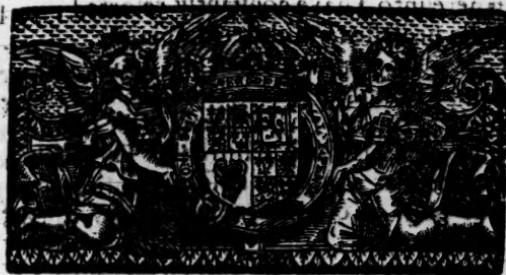
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* In the Second Solemnity of Your C O R O N A T I O N , (the * Form
Part of my Sig- wherof I humbly dedicated and presented to Your
nal Loyalty & Majesty soon after your Glorious return to Your
Devotion of Royal Palace) shall contribute any assistance to Your
Gods true Saints accomplishment of Your Majesties healing, uniting
&c. to their So- Design of all disagreeing parties in points of Ceremony,
veraigns. p. Liturgy, Worship, (the only end of its Com-
225, Gc. piling and publishing;) I shall heartily blesse God
for its good successe, and alwayes continue my cordiallest daily prayers to the (a) King of Kings, for
2 Tim. 6. 15. Your Majesties long, most pious, just, peaceable,
Rev. 17. 14. c. glorious reign over all your Dominions upon Earth,
19. 16. for the advancement of the true reformed Religion,
the protection of all real, zealous Ministers, Professors of it, and all Your Subjects Tranquillity,
P. 21. 3. Felicity: til You shall exchange that fading (b) Crown
of pure Gold, (which God himself hath now set upon
upon your Anointed Head, to the unspeakable Joy
of all Your Loyal Subjects, maugre all Oppositions,
Conspiracies of Men or Devils to prevent it, and
that with greater Magnificence, Splendor, than
any of Your Royal Progenitors have been crowned,
which God grant You alwaies to wear with most
transcendent Renown) for an eternal (c) Crown
1 Pet. 5. 4. c. of Glory in the highest Heavens, which fadeth not away.
1. 4.

Your Majesties most humble,
Lincolnes Inne, devoted Subject and Servant,
Apr. 23. 1661.

WILLIAM PRYNNE.

A



A short, sober, pacifique Examination
of some Exuberances in, and Ce-
remonial Appurtenances to
the Common-Prayer.

Although I have in my judgement and practise alwayes approved the use of set-forms of publick Prayers, and Administration of the Sacraments in Churches; as warranted by (a) Scripture, the antient Practise and (b) Liturgies of the Greek, Latine, Gorbick, Ethiopick, and other Churches (some whereof are spurious Impostures, others interlaced with modern Sophistications and Superstitions by Popish Innovators) and of all or most Churches at this day throughout the Christian world, whether Epipiscopal or Presbyterial, Papists or Protestants; and albeit I was never an Oppugner of,

a Num. 6. 22, 70
27. Deut. 26. 13,
14. 15. c. 33. 1, 50
47. Ps. 92. Ps. 66.
& 67, & 68, &
78, & 79, & 90.
Jesu 2. 17. Hos.
14. 2, 3. Mat. 6.
9, 10, &c. Lu.
11. 1, 10, 5. 1 Tim.
2. 1, 2, 3.
b Liturgie S. S.
Patrum, Liturgia
& Augusti. Vind.
1604. Liturgica Latinorum, Colon. 1591. Antiquitates Liturgicae, Durat. 1605. Bibliotheca Patrum, T. 1.
2. 3. & 15. Cassandri Liturgica.

c See 2, & 3 E. 6. or Separatist from the Book of Common-Prayer, and administration of the Sacraments, established in the Church of England, whereunto I have constantly resorted ; yet I must ingeniously profess I am clear of opinion,

d Acts 15. 24. 27.

e 8. c. 16. 4. 5.

Eph. 6. 18. Phil. 4.

f 6. c. 1 Thes. 5. 17.

See the several Offices, Hours, Missals, Processionals, Liturgies, Books of Devotion, in ancient or

present use among

the Papists, 3, & 4

E. 1. & 1. Offices

beatae Mariae su-

orum; sacramenta

missarum Bangor; sa-

credandas olearia

Walsingham, Lin-

coln, &c. in Eng-

land; 2, & 3 E. 6.

c. 1. The divers

forms of Litur-

gies and Adminis-

trations used in

the Protestant

Churches of Eng-

land, Scotland,

France, Germany,

Holstein, Den-

mark, and in the

Greek, Russia,

Ethiopian

Courses.

e Ephes. 6. 18.

f 3. 14. 20. 22.

Rom. 15. 30. 31.

Phil. 1. 4. 5. 12.

11.

^f In their Books

preferred to Misericordiam, Psalm.

15. 83. and

answ. 16. 30.

1. That a set standing form of Common-Prayer and Sacramental Administrations, is not absolutely necessary for the being, though (c) convenient for the well-being, and unity of a National Church. Therefore not to be prescribed as a thing of absolute indispensable necessity ; but only of conveniency, decency, as tending to publick unity.

2. That there are and may be (d) several set-forms of publick, as well as of private Prayers and Devotions, used in several Provinces, Kingdoms, National Churches, and that all Churches, Nations are no more obliged to use one form of publick Prayer and Administration of Sacraments, than all private Christians are to use the self-same form of Private Prayers in their several Families, Closets, or one kind of Grace before and after meat : but are all left at liberty to embrace or establish what forms they deem most beneficial for the Peoples spiritual edification, best conducing to their salvation, and union in Gods publick worship.

3. That no one form of publick Liturgy is so compleat, exact, or unalterable, but that upon grounds of Piety, Prudence, and sundry emergent occasions, it may be altered, (e) varied, amended, or totally set aside; and a new form of Common-Prayer established in its stead; (as (f) Pope Pius the 5. and Clement the 8. acknowledge) being only of human and Ecclesiastical, not Divine institution.

4. That the prescription or use of set-forms of publick Prayers ought not to suppress, discontinue, interrupt, or disparage the exercise of the gift or grace of conceived, extemporary Prayers or Thanksgivings by Ministers and other Christians in publick or private upon ordinary or extraordinary occasions ; nor yet to hinder or disturb the constant preaching of the Word in season, and out of season ; as is evident by the whole Book

of Psalms, the (g) special Prayers and Thanksgivings of Moses, David, Solomon, Nehemiah, Ezra, Hezekiah, Daniel, Jeremiah, in the old, and of (h) Christ and his Apostles, recorded in the New Testament; being all compiled and used upon extraordinary occasions; the (i) publick Prayers in the Primitive Church never secluded or diminished the use of private conceived prayers or preaching; Therefore they should not do it now.

Act 1. 14, 24. C. 3. 16. C. 4. 24, to 31. C. 8. 13. C. 10. 1, 9. C. 13. 5. C. 13. 3. C. 14. 23. C. 16. 23. C. 10. 35. C. 21. 5. C. 21. 8. Rom. 1. 8, 9, 10. C. 8. 30. C. 11. 30, 31. C. 16. 24, 25, &c. 1 Cor. 14. 15. Eph. 1. 16, 17. &c. c. 3. 13, to 21. c. 6. 18. Phil. 1. 4, 9, 10, 11. Col. 1. 3, 9, 10, &c. 1 Thes. 1. 3. C. 5. 17. 2 Thes. 1. 16, 17. c. 3. 1, 2. 1 Tim. 2. 1, 2. C. 5. 5. Philemon 4. 24. Rev. 5. 8. C. 8. 3, 4. Jude 20. 1 Act. 2. 42, 46. C. 4. 1, 2, 18, 19, 20. C. 5. 19, 20, 21, 28, 29, 42. C. 20. 10, 31. C. 19. 8, 9, 10. C. 28, 30, 31. Rom. 15. 19, 20. Luke 21. 36, 37, 38. Justin. Martyr. & Papius in Apologia.

5. That the bare-reading or chanting of Common Prayers in the Church (which every Parish-Clerk, Chorister, Singing-man, Scholar, or Parishioner who can read, may and can perform as well as any Archbishop, Bishop, Dean, Prebend, or Minister;) and wearing of Canonical Vestments is no principal part of a Bishops or Ministers Duty, as many now of late suppose it: but only the (a) constant, frequent preaching of the Gospel, and administration of the Sacraments; wherein too many Bishops and Ministers are over-negligent, as if it were the least part of their Function; whereas their Ministerial and Episcopal Office consists principally therein; as is evident by Christs own first and last Missions of, and charges to his Disciples, *Go ye into all the world and preach the Gospel to every Creature, Teach all Nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you.* By (b) Christs and his (c) Apostles daily constant preaching the Gospel publickly, and from House to House, in all places where they came, without intermission. By Pauls affirmations, (d) Christ sent me not to baptise, (that is principally, or in the first place, nor yet to read, or chant Common-Prayer in a Cathedral Tone) but

a Mat. 10. 7. c.
28. 19, 20.
Mat. 16. 15.
b Mat. 26. 55.
Mar. 14. 49. Lu.
19. 47. c. 22. 52.
P. 63. 11. Lu. 4.
18, 19, 31, 43,
44.
c Act. 2. 46, 47.
c. 4. 1, &c. C. 5.
42. C. 16. 5. C. 17.
11, 19. C. 19. 9,
10. C. 20. 18, 19,
20, 21. Rom. 1.
15, 16, 17. C.
15. 19. to 26.
c. 16. 25. 2 Cor.
11. 28. 1 Cor. 9.
13, to 27. Heb.
3. 21.
d 1 Cor. 1. 17. c.
9. 16.

to preach the Gospel. For though I preach the Gospel, yet I have nothing to glory of, for necessity is laid upon me, yea, **W^ts is unto me if I preach nat the Gospel;** And that dreadfull injunction of God himself by Paul to Timothy, (whom our (a) Bishops and their Chaplains, as well in their late as former Consecration Sermons and Discourses, will needs make to be a Diocesan Bishop or Metropolitan by Divine institution, upon whom they found their Episcopacy, and therefore must be equally lyable to this injunction, as well as Timothy) (b) I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his Kingdom, **preach the Word;** be instant in season, out of season, rebuke, reprove, exhort with all long-suffering and doctrine, Do the work of an Evangelist, make full proof of thy Ministry. Thus seconded by his Charge to the Bishops of Ephesus, (c) Take heed therefore unto your selves, and to all the flock over the which the Holy Ghost hath made you Bishops, to feed the Church of God (by teaching publickly, and from House to House) which he hath purchased with his own blood. The due consideration whereof should terrifie and amaze all Non-preaching, or Rare-preaching Bishops and Ministers, who by their Curates or Choristers read or sing Common-Prayers once or twice every day or Lords day at the least, and yet seldom personally preach the Gospel to their People once a Month, Quarter, Year; yea cry up Common-Prayers to supprese frequent constant preachings; when as the (d) Council of Trent it self resolves, That preaching of Gods word is the principal part of a Bishops Office, and belongeth chiefly to Bishops; Whereupon it enjoyns them, and the Parish-Priests throughout their Diocese, to preach every Lords day, and Holy day, and in the time of Easts, Lent, and Advent, to preach the word of God daily, or at least thrice a week, and at all other times whenever it may be opportunely done, for the salvation of this people, whom they are diligently to admonish; that they repair to the Church to hear Gods word, when ever they can conveniently do it. Yea (e) Bernardinus Senensis, a famous Popish Fryer, is not afraid to assert, That

^a See Bishop Downhams Consecration Sermon; Bishop Halls Remonstrance, & Divine Right of Episcopacy; Mr. Sudburys; Mr. Sandcrofts, and Dr. Allestrees Sermons at the last Consecrations of Bishops, 1660.
^b 2 Tim. 4. 1, 2, 3. fully refuted in my Vnbishoping of Timothy and Titus

^c Acts 20. 28, 20, 21.

^d Sessio 24. Decr. de Reformatione, cap. 4. Surius Concil. Tom. 4. p. 976, 9 7.

^e Sermo 10. De Observantia tab. bat.

That the People are more obliged to hear, and Priests to preach the word of God, than to hear or say Mass; and that experience manifest, that the People will incomparably suffer more prejudice both in faith and manners, and grow more void of the fear, love, knowledge of God, and veneration of the Sacraments, and more over-grown with the stench and horror of sinnes, by the want of preaching, than by the want of Mass and Common-Prayer; concluding, *Sic utique est populus sine divino verbo licet etiam Missa frequentetur, sicut mundus sine sole,* That the People without the preaching of Gods word, although they frequent Mass and Common-Prayers, will be but like the World without the Sun. And therfore all our Bishops, Ministers should much more diligently preesse and apply themselves to the diligent frequent preaching, and all People to the assiduous hearing of Gods word, than to the reading or hearing of Common-Prayers, which too many esteem the principal means to instruct and save their Souls, and more necessary than preaching of the Gospel of Christ, though [a] the Power of God unto salvation, and principle means of faith, of converting and saving the Souls of those who believe it.

6. That there are somethings in the Book of Common-Prayer very necessary and fit to be amended; As 1. the mis-recital of Ezek. 18. 21, 22, in the very beginning of the Book, which many much abuse, to the deferring of their repentance. 2ly. The continuance of the old English Translations of the Psalms, Epistles, Gospels, and other Texts of Scripture, according to the Versions of Mr. Tyndal, Thomas Matthews, and Mr. Coverdale, which are not so exact, so agreeable with the Original, and Dialect of this Age, as the more compleat, refined Translation made by King James his Command, now only read and used in our Churches, and most private Families: Therefore most fit to be used, and henceforth inserted into the Common-Prayer-book, to take away all former controversies and exceptions against the old Translation, as well by Mr. Thomas Cartwright, the Lincoln-shire-Ministers, the Assembly of Perth, and others heretofore,

a Rom. 1. 16,
17. c 10. 13,
14, 15. 1 Cor.
1. 16, 17, 21.

^{¶ His Necesſity of Reformation of the Publike Wor-ship, Rites, Ceremo-nies, London 1660:} and of (a) Dr. Cornelius Burgeſſe, with ſundry more of late times; especially againſt that of Psal. 105. v. 28. (oc-caſioned by the Printers omissiōn of one syllable, to wit, obedient, for disobedient,) not the Translators. Only I ſhall obſerve, that the old Translation of Phil. 2. 10. in the Epiftle for Palm-Sunday; according to the Greek Original, all Latin tranſlations but one, all English Verſions whatſoever but the Geneva, and that of King James, (which ought to be amended in this particular) truly rendred the words, *That IN (not AT) the Name of Jesus every knee be bowed, or ſhould bow (in the paſſive, not active verbe and ſenſe) of things in heaven, and things in earth, and things under the earth, &c.* till corrupted and turned into *AT (not IN) the name of Jesus every knee ſhould bow, &c.* in the active, not paſſive ſignification, by Dr. Coſins, about 25. years paſt: expreſſly againſt the Original, the Latin, and moſt other tranſlations whatſoever, the old English tranſlations of Treviſa, Tyndall, Matthews, Coverdale, the Bifhops Bible, Dr. Fulke, Mr: Cartwright, the Epiftles and Gofpels printed in English at Paris, Anno 1558. yea againſt the very ſenſe and ſcope of the Text it ſelf, and our English dialekt; *& τὸν ὄνοματι, In Nomine, &c.* being never rendred or tranſlated *At*, but *IN the name alone*, in all Texts, Liturgies, Collects, Writs, Warrants, Histories, Authors whatſoever; and the phrase *At the name*, never heard of, read, used in any English, Latin, Greek, Hebrew, Syriack, Arabick, French, Spanish, Italian, German, Sclavonian, or other Writer whatſoever, but only in this text; and all to juſtifie the Ceremonie of bowing the head, and putting off the hat at the ſound, or bearing of the name Jesus: firſt introduced and preſcribed by Pope Gregory the 10. about the year of Christ 1272. at the reading of the Gofpel only; after that enjoyed by other Popes, Popiſh Canons, Decrees and Maffe-books, with indulgences annexed for the uſers thereof to induce them thereunto; though never intended nor preſcribed by this text, nor praetiſed in the Primitive Church for above 200 years ſpace, nor in the Reformed

Reformed Churches abroad, nor enjoyned by the Com-
mon-Prayer-book, or any Injunctions or Canons of our
Church confirmed by Parliament, to make them valid,
as I have [a] elsewhere proved at large.

Jesu, Lame Giles his Haltings, Certain Quæres propounded to the bowers at the
Name of Jesu, Anno 1636. Cantebury Doome, p. 64.

3ly. The frequent repetition of the *Lords Prayer*, pur-
solely instituted, prescribed to prevent much bab-
ling, and vain repetitions in prayer, (in [b] use only among the
barbians, who thought they should be heard for their much spea-
king) expressly prohibited by our Saviour, Mat. 6. 7, to
16, and by Eccles. 5. 1, 2. Prov. 10. 19. Which Repe-
titions seem to countenance the [c] Papists vain Battolo-
gins and abuse of the Lords Prayer in their Missals, Offi-
ces, Rosaries, Psalters, Beads, by many successive referals
thereof, against the express command and institution
of Christ.

4ly. The often rehearsals of Good Lord deliver us; Wee
bless thee to bear us good Lord, by all the People in the
reading of the Letany: Which Antiphonies and Responsals
between Minister, Clerk and People (except [d] Amen d Deut. 27. 15.
at the cloze of every Prayer) have no precept nor presi-
dent in Scripture or solid Antiquity, but only in Popish
Missals, Pontificals, Offices, Processionals, Ceremonials, Psal-
ters, Primers.

I shall not at all insist upon kneeling at the Sacrament,
the Crosse in Baptism, the Ring in Marriage, for which
there is neither command nor example in Scripture or
the Primitive Church next after the Apostles, which
Mr. Cartwright, Mr. Knewstubs, the Lincolnshire Ministers,
Mr. Parker, Mr. Paybody, Doctor Burgesse, Archbi-
shop Whitgift, Master Hooker, Doctor Prideaux, and
sundry others have at large debated, pro & contra, and
may be omitted, or left arbitrary to all; but only confine
my self to some few Particulars, which others have but
slightly touched, not satisfactorily discussed.

S E C T. I.

Of the frequent Repetition of Glory be to the Father, &c. at the end of every Psalm, and in the midst or end of some Prayers, Can-ticles, Songs, Scriptures, to which God never annexed it; and at the close of Atha-nasius his Creed.

The first thing I shall here examine, is the reasonable-
nesse and Grounds of this Rubrick in the begin-
ning of the Book of Common-Prayer, At the end of eve-
ry Psalme throughout the year; and likewise at the end of Be-
neditus, Benedicite, Magnificat, Nunc Dimittis, (and
after O Lord make haste to help us, Quicunque vult, O Lord
arise help us, and deliver us for thy name sake, the Psalm for
the Churching of Women &c.) Glory be to the Father, and
to the Sonne, and to the Holy Ghost; As it was in the
beginning, is now, and ever shall be world without end. Amen.
Which is repeated (especially where the Psalms are
short) six or seven times one after another every Morning,
and as oft at Evening Prayer; and that by way of Antiphony and Responsals both by the Minister, Clerk and Peo-
ple, though the Rubrick prescribe it not, but only orders
the Priest to say it, without the People or Clerk.

This Rubrick and practise seems very needless, super-
fluous, unreasonable, offensive, unlawfull, and fit to be re-
dressed, to many judicious, conscientious, sober Christians
who resort to Common-Prayers, as well as to Seperatists from them, upon these ensuing considera-
tions.

1. God himself never prescribed nor annexed this form

form of Doxaligie, nor annexed it to the end of any one Psalm, much less of every parcel of Scripture, Song or Ganticle, to which the Rubrick, and Common-Prayer-book inseperably annex it, when read in Churches Morning or Evening all the year long without omission or intermission; which seems to many to be an Addition to Gods sacred Word (of which the ignorant Vulgar, and ignorant Priests repute it a Part, as they do the postscripts to Pauls Epistles) expressly prohibited by God himself, Deut. 4.4. 2.c. 12.32. Josh. 1.7. Prov. 30.6. Rev. 2.18. *If shall not add to the Word which I commanded you, nor diminish from it, that you may keep the commandment of the Lord your God. Adde thou not unto his Words, lest he reprove thee, and thou be found a lyer. If any man shall adde unto these things, God shall adde unto him the Plagues which are written in this Book.* Yea, a making of our selves wiser than the ^{*}only wise God, who would have added Glory be to the Father, &c. to the end of every Psalm, Song, Scripture, had he reputed it necessary or expedient for us to use and repeat it, when they are publickly read in the time of his solemne worship.

2. It seems to be a mere humane-invented will-worship and tradition, never particularly prescribed nor required in any part or text of Scripture, in regard of manner, form, or frequent usage; and so condemned by Matth. 15.9. *In vain do they worship me, teaching for prius indiffer-
doctrines the commandements of men.* Isay 1.12,13. *Who
bath required this at your bands? Bring no more vain Oblati-
ons, I am weary of them.* Col. 2. 20, 22, 23. *Wherefore
if ye be dead with Christ from the rudiments of the world, why suit. Sed cum
as though living in the world are ye subject to Ordinances, af- nequam id.
ter the rudiments and doctrines of men; which things have sufficeret, pra-
inde a shew of wisedom in will-worship, and humility.*

3. It was never thus used by Gods people in any parts of his publick worship in the Old, or New Testa- ment, nor by any of the Apostles, Primitive Churches, Bishops, or Christians for above 300. years after Christ; Therefore not just to be so peremptorily enjoyned or practised now. [e] Alcuinus, [f] Mat. Westminster, Mr. An. 376. p. 159.

^e De Divinis
Officiis, c. 39.
40. Deinde im-
ponitur Gloria

Patri, & Filio,
& Spiritui san-
cto. Qua ver-
ba ad divisionem
Psalmorum, qui

B. Hieronymus,
Damaso Papa
Petene, compo-
sueruntur. Sicut
et hoc ad

sufficeret, pra-
dicto Apostolico
suggerente, addi-
dit adhuc, sicut
erat in principio,

^g Diaconi

dicit Cantor.

f Flores Histor.

^g Acts and Monuments, vol. 3.

^h 11.

ⁱ Bellarmin de Messe, l. 2. c. 16.

^j Ecclesiastical Polity, l. 5. sect. 42.

^k Exposition of the Liturgy in his Works, p. 7.

^l Decreta Eccles. Gall. l. 1.

^m Tit. 9, cap. 7, 8.

ⁿ Jer. 6. 16.

^o John 2. 7.

^p Matthew 19. 8.

^q Lu. 5. 39.

^r De Prescripti-

tionibus, advers.

hereticos.

[g] Fox, [h] others relate; and Mt. [i] Hooker, Dr. [k] Bayes confess 'Pope Damasus in the year of our Lord 376. (or St. Jerom at his request, as some fable) was the first who introduced Glory be to the Father, and to the Son, and to the Holy Ghost; appointing it to be repeated in the Church at the end of the Psalms. And [l] Laurentius Bochellius informs us, That as it was in the beginning, is now, and ever shall be, &c. was added to Gloria Patri long after, by the 2. Provincial Council of Vasio in France, in the year of Christ 450. not before. Seeing then God himself commands us, [m] To stand in the wayes, and ask for the old Pathes, where is the good way and walk therein, and ye shall find rest for your Soules; And to keep the old Commandement, even the Word which we have heard from the beginning. And [n] Tertullian assures us, Illud verius quod antiquius; We ought not to follow this Innovation so long after the Apostles time, introduced by a Popes authority.

4. It was first inserted into, and prescribed to be used in and by Popish Missals, and Mass-books after every Psalme, Hymne, Prayer, in the self-same manner as it is in the Common Prayer-book, into which it was originally transplanted out of these ^{* See Ordo Romanus Antiquus de Divinis Officiis, Biblio. Patr. Tom. 8. p. 392, &c.} Roman Missals; as is evident by Officium, & Processionale secundum usum Sarum, Missale Romanum, &c. Decreto sancti Concilii Tridentini restitutum, Pii 5. Pontificis Max. iussu editum. Salmantice 1588. Rubrica Generales Missalis. Missale Romanum, Clementis 8. auctoritate recognitum. Antwerpia 1630.

[†] De Divinis Officiis, c. 39, 40.

[‡] & [¶] Alkinus; Pontificale & Ceremoniale Romanum.

5. The frequent use and repetition of it after every Psalm, Hymn, some Prayers, Creeds, at least 8. or 9. times every Morning prayer, seems to be a vain babbling and repetition, prohibited by Eccles. 5. 1, 2. Prov. 10. 19. and Matth. 6. 6, 7, 8. And an imitation, if not justification of the Papists use of the Ave Mary after every Pater noster, which they have annexed to the Lords Prayer, as well as Gloria Patri to the end of every Psalme and sacred Hymne, with an addition to the Ave Maria it self; which makes

makes it a (o) Prayer to her, when as in itself it is but a bare salutation, and prayer for her. • See my pleasant purge for a Roman Catholick.

6. This daily use and frequent repetition of Gloria Patri, &c. is a mere unnecessary superfluity & exuberancy which may well be spared: for if it were originally introduced and still continued in the Church only as a paraphrastical exposition of Rom. 1. 36. 10* manifest our sound judgment concerning the sacred Trinity against the Arians; as (p) Mr. Hooker, (q) Dr. Boyes, and other Patrons of it affirm. And if, As it was in the beginning, &c. was superadded thereunto by the 2. Provincial Council of Uasio, and yet continued, by reason of the incredulity and craft of Hereticks, who blasphemously affirmed, Dei filium non semper cum Patre fuisse, sed à tempore creuisse; That the Son of God was not always with the Father, but to have his beginning from Time, as this Council and (r) Bochellus affirme us; It is then humbly submitted to the judgement of all impartial Christians who acknowledge, glorifie, and worship the Trinity in unity, and believe the eternity of our Saviours generation: Whether the single rehearsal of one or more of these sacred Texts of Scripture at the beginning, middle, or end of Morning or Evening Prayer, viz. 1 John 5. 7. There are three that bear record in Heaven, the Father, the Word and the Holy Ghost, and these three are one. Mat. 28. 19. All power is given unto me both in Heaven and Earth; Go therefore and teach all Nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost. Rev. 4. 8. Holy, Holy, Holy Lord God Almighty, which was, and is, and is to come. John 1. 1, 2. In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God. Heb. 13. 8. Jesus Christ, yesterday, and to day, and the same for ever. Rev. 1. 8 I am Alpha and Omega, the beginning and the ending saith the Lord, which is, which was, and which is to come. Rom. 9. 5. Christ, who is over all, God blessed for ever. Amen. Prov. 8. 22, 23. The Lord possessed me in the beginning of his way, before his works

* See Basil. Epist. 78. Theodoret Eccles. Hist. l. 2. c. 24. Sozomen, l. 4. c. 19. p Ecclesiastical Polity, l. 5. sect.

41.

q In his works, London 1622. p. 7.

r Decreta Ecclesie, Gal. l. 1. Tit. 7. c. 7, 8.

' of old : I was set up from everlasting , from the beginning, or ever the earth was: When there were no depths, ' I was brought forth ; before the Hills was I brought forth, &c. When he appointed the Foundations of the earth , then I was by him , as one brought up with him , I was daily his delight, rejoicing alwayes before him.' Whether these Texts rehearsal would not far more clearly, satisfactorily manifest, testifie our judgement concerning the right worship, eternal being, generation, and Deity of Christ , than this invention and frequent repetition of Glory be to the Father, &c. being no Canonical Scripture as these Texts are, and a mere humane invention? (wherein the * first inventors were much divided among themselves.) Besides, the soundnesse of our Faith in the blessed Trinity, and our Saviours eternal Generation, is more fully, clearly expressed every Morning and Evening Prayer , by the rehearsal of the Apostles, the Nicene, Athanasius Creeds, inserted into the Common Prayer-book , by the very beginning of the Letany read every Lordsday, Friday and Wednesday; by the form of Baptism constantly used every day in great Parishes, and by the Psalms, Lessons, Collect, Epistle and Gospel on Trinity Sunday, than by Gloria Patri; &c. Therefore it may very well be spared as a needless superfluity in our Church.

** Leontius Anti-*
echie Episcopus
cum Cle: um et
eriam Licorum
multitudinem in
duas partes divi-
sam cerneret, et
alteram quo lau-
des Fili: magis
celebrarent hanc
conjunctionem,
et, exhibere :
alteram autem
banc prepositio-
nem, Per in co-
dem ponere, et
cum ad Spiritum
Sanctum ven-
tum esset, prepo-
sitionem in ad-
jicere, (viz.
Gloria Patri
per filium, in
Spiritu sanc-
to) ipse totam
glorificationē
recitavit, adeo
ut qui prop̄ e-
um erant, solum
hanc particulam,
In sacula sæ-
culorum, audi-
entes, Theodore-
ret Eccles: His.
l.2.c.24. Sozo-
men l.4.c.19.

7. This Addition to *Gloria Patri* by the Council of *Vasio*, *As it was in the beginning, is now, and ever shall be, world without end. Amen.* on purpose to express the eternal being and generation of Christ , and refute those Heretiques who denied it , if judiciously examined, is very defective in it self , and incongruously annexed to *Glory be to the Father.* For 1. there is no mention at all of Christ, not one syllable in it conneering his eternal generation, as there is in *Prov. 8. John 1.* and other fore-cited Texts. 2ly. It seems clearly to exclude Christ, and to relate to somthing else; *As IT (not Christ) was in the beginning is now, and ever shall be, imports 3ly. Christ's eternal generation in the beginning, cannot properly be said, is now, and ever shall be world without end, without some incongruity*

incongruity and contradiction. 4ly. As it is coupled with the precedent clause, *Glory be to the Father, and to the Son, and to the Holy Ghost*, it must necessarily relate to the three Persons alike, & not to Christ alone, much lesse to his eternal Generation, of which there is no mention in the first clause. For since the Father and the *Holy Ghost* are not *begotten*, but only the Son; and this Clause refers to the Father and *Holy Ghost* as much as to the Son; it cannot peculiarly express or declare the eternal Generation of the Son, but rather the eternal being and immutability of the Father, Son, and *Holy Ghost*, in a true Gramatical and Logical construction. 5ly. Any Heretique may easily evade this Clause by applying it only to the Father who is first, or to the Holy, last mentioned in *Gloria Patri*, and not to the Son. 6ly. The illiterate Vulgar, yea Ignorant reading Priests, Vicars, Atheists, do no wayes understand it of the Sons eternal being and Generation, but rather in a litteral and quite other sense, than the Original Contrivers of it intended, even according the sense and language of those Atheistical Sifters prophecyed of by St. Peter in these last dayes, (who hold the World to be eternal, and to have no end, contrary to Psal. 102. 25, 26, 27. Hebr. 1. 10, 11, 12. Ifay 34. 4. Mar. 13. 19, 40, 49. C. 34. 3, &c. 1 Pet. 4. 7. 2 Pet. 3. 6, to 14. Rev. 6. 12, 13.) saying, *Where is the promise of Christ's coming (to judgement) for since the Fathers fell asleep ALL THINGS CONTINUE AS THEY WERE FROM THE BEGINNING;* and do so now, and ever shall do world without end; whose Atheistical Scoff and Opinion these words do more serve to justifie and corroborate, than the eternal Generation of our Saviour; Therefore not fit to be still continued in our Church; now there are so many Atheists prophane Scoffers and Deriders of Christ's second comming, and the worlds approaching Dissolution, whom Peter largely refutes, 2 Pet. 3. 6, to 14.

8. If the use of *Gloria Patri*, &c. was first instituted and inserted into publick Liturgies (as some conceive).

* See Basilii E.
pist. 78. Theodore.
ret Eccles. Hist.
L. 2. c. 24. Sozio-
men I. 4 c. 19.
Hookers Ecclesi-
astical Polity l. 5.
Sect. 42.

to render Glory and Praise to God, and the Trinity in Unity; no doubt this may be far better, and more effectually performed without the least exception, by the recital of the Song of the Angels and Heavenly host, at our Saviours Nativity, Luke 2. 14. and that of Luke 19. 38. Glory to God in the highest, &c. (inserted into the Common-Prayer, and repeated at every Celebration of the Lords Supper, with some additions of like nature) prescribed to be used in Churches and Liturgies by

* *Surius Conciliorum*, Tom. 1. p. 185. *Honorius Augustodunensis*, *Gemma Anima*, l. 1.c. 93. *Gratian*, *De Consecrat. distin& 2. & distin& 4. cap.* *Statuimus Th. Waldensis*, Tom. 2. Tit. 4. c. 31. *felt 7. Gulielmus Durantus Rationale Divinorum* l. 3. *Fox Acts and Monuments*, vol. 3 p. 7. & *Mis-sale Romanum*.

*Pope Telesphorus, in the year 139. long before the invention or prescription of Gloria Patri, by Pope Damasus. Of Rom. 11. 36. Of him, and through him, and for him are all things, to him be glory for ever Amen, of which Doctor Boyes and others make Glory be to the Father, &c. a mere Paraphrastical Exposition, Gal. 1. 4, 5. According to the will of God, and our Father, to whom be glory for ever and ever Amen. 1 Tim. 1. 17. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever Amen. 2 Tim. 4. 18. And the Lord shall deliver me from every evil work, and will preserve me unto his Heavenly Kingdom, to whom be glory for ever and ever Amen. Heb. 13. 20, 21. Now the God of peace, that brought again from the dead our Lord Jesus, &c. make you perfect in every good work to do his will, working in you that which is pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever Amen. Rom. 16. 27. To God only wise, be glory through Jesus Christ for ever, Amen. 1 Pet. 5. 10, 11. But the God of all grace, who hath called us into his eternal glory through Jesus Christ, make you perfect, establish, strengthen, settle you; To him be glory and dominion for ever and ever Amen. Rev. 4. 9, 10, 11. C. 5. 12, 13, 14. And when those Beasts give glory and honour and thanks to him that sat on the Throne, who liveth for ever and ever the 24. Elders fall down (not stand up) before him that sitteth the Throne, and worship him that liveth for ever and ever, and cast their Crowns before the Throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created. And I heard

the

the voyce of many Angels round about the Throne, and the Beastes and the Elders, and the number of them was ten thousand times ten thousand, and thousands of thousands; saying, with a loud voyce, Worthy is the Lambe that was slain to receive power, and wisedome, and riches, and honour, and glory, and blessing. And every Creature which is in heaven, and under the earth, and such as are in the Sea, and allthat are in them, heard I, saying, Blessing, honour, glory and power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever; And the four Beasts said, Amen. Rev. 7. 9, 10, 11, 12. After this I beheld, and lo, a great multitude which no man could number, of all Nations, and kinredes of people and tongess stood before the Throne, and before the Lamb cloathed with white robes, and palmes in their hands; and cryed with a loud voyce, saying, Salvation to our God which sitteth upon the Throne, and unto the Lamb; And all the Angels stood round about the Throne, &c. and fell before the Throne vs their faces, (not stood up) and worshipped God, saying, Amen. Blessing, and glory, and wisedome, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. The reading or reciting of one or more of these Canonical Doxalogies at the beginning, middle, or end of Morning or Evening Prayers, would certainly be more Canonical, expedient, usefull in and to our Churches, and lesse subject to exceptions, than this frequent Repetition of *Gloria Patri*, &c. a mere superfluous humane invention and tradition, which ought to give place to these forecited sacred Texts.

gly. The annexing of *Gloria Patri*, and repetition of it at the end of every Psalm, is either incongruous, impertinent, or superfluous at the best. The greatest part of the Psalms are either Supplications, Intercessions, Prayers, Exhortations, Imprecations, Lamentations, Instructions, admonitions, or penitential Confessions of Sin, and Gods judgements inflicted for the same; and to repeat *Glory be to the Father*, &c. at such Psalms cloze, seems to considerate Christians a great Incongruity, impertinency, and

* *Ceremoniale Episcoporum*, and absurdity; especially when * sung with Organs and the Quire in Cathedrals, as *Ceremoniale Romanum* requires it. *Parisis 1633.* Compare this Doxology with the last Verses of *Psal. 1. 6.*
I. I. c. 28. p. 140. *9. 10. 12. 14. 15. 19. 20. 22. 25. 31. 33. 36. 38. 39. 40. 46.*
 || *Psal. 7. 17. Ps. 9. 1. Ps. 30. 12. Psal. 33. 1. &c.* first discern how little coherence, harmony there is between them. The residue of the Psalms are for the most part gratulatory, consisting of Prayses, Thanksgivings, and Gratifications to God for his Spiritual, Temporal, and eternal Mercies & Deliverances; concluding with || *Praise ye the Lord*, or beginning with it: and to annex *Gloria Patri* to them, is either a mere unnecessary superfluity or Tautoligie, an adding of Water to the Ocean, and of human inventions to Divine Thanksgivings.
1. & 6. 1, 2, 20
Psal. 68. 35. &c. *72. 18, 19. &c.* *75. 1. & 89. 52.*
18. Psal. 116. 19 *Psal. 117. 1, 2. Psal. 118. 1. 29. Psal. 135. 4. 19, 20, 21. Psal. 145,* to *Psal. 150.*

a See *Bibliotheca Pastorum*, col. Agrip. 1618. Tom. 1. 2. p. 1034. G. 1050, 1051.

b *Ritus Celebrandi Missam & Missa pro Defunctis.*

c *Hil. Psalmi sub una Gloria Patri canuntur, quia justi illi temporibus Trinitatem coluisse creduntur. Singuli Psalmi cum Gloria Patri canuntur, quia singuli supradicti ordines Initiationem adorasse scribuntur. Ideo etiam et tres Psalmi canuntur. Antiphona terna.*

(a) *Honorius Augustodunensis*, flourishing about the year of Christ, 1120. in his *Gemma Animæ, sive de Divinis Officiis & antiquo ritu Missarum* (out of which *Gallemus Duranus* hath borrowed most part of his *Rationale Divinorum*) lib. 1. c. 121. Yea (b) *Missale Romanum*, set forth by Pope *Pius Quintus*, and revised by Pope *Clement the 8th.* with others inform us, That at the Mass of the Dead, *Gloria Patri*, and *Alleluia*, which signifie gladness, are not sung or used, because this Mass imitates sorrow: and we are thereby admonished that we came into the world with sadness, and shall depart thence with sorrow. If then Papists, Popes, and Missals themselves repute *Gloria Patri* incongruous and absurd to be sung or said in Masses for the Dead, upon this account; it must by the self-same reason be as incongruous and absurd for any to chant or repeat it at the end of penitential, supplicatory, lamenting complaining Psalms, or Palms that are read at Funerals. The same *Honorius*, l. 2. c. 2, & 10. informs us, [c] That the 1, 2, 3, and 6. Psalms (which he applies to the generation from Adam to Noah in general; & to Abel, Enos, Enoch & Lamech in special) are all said under one *Gloria Patri*, because the just men of that Age are believed to have worshipped

ped the Trinity. And that all Psalms are sung with Gloria Patri, because al the foresaid orders, (of Priests, Judges, Kings, in the several Ages from Adam to Christ) are written to have worshipped the Trinity; and therefore three Psalms and three Anthems are likewise sung. This is the only reason I meet with for the chanting and repeating Gloria Patri after every Psalm, which how Monkish, weak, and ridiculous it is (since upon the same account it ought to be sung or read after every Chapter in the Old and New Testament, or else it implices, that the Pen-men of those Canonical Texts and Chapers after which it is neither sung nor read, did not adore the Trinity) let the impartial Readers judge: since the Apostles and Christians in the Primitive times next after Christ would have used it after every Psalme and Canticle upon this Account, which they never did; and we ought not to be wiser in our own conceits than they, in matters which concern Gods immediate worship.

* Prov. 26. 5.
12. 1 Cor. 3.
18, 19, 20.

10. *Gloria Patri, &c.* coupled with *As it was in the beginning is now, and ever shall be, &c.* intimates, that the Doxology was used from all eternity in honour of the blessed Trinity by Saints and Angels, before either of them were created, or at least from the Creation till this present time, without variation or intermission, which is both false and absurd to assert: Yea literally taken Archbps, Bishops, Deans, Chapters, Prebends, Cathedralists who are most zealous for its continuance, have least reason of any other Christians to practise, chaunt, repeat it, since they have so much degenerated, swarved from the Bishops, Ministers in the Apostles age, and Primitive Church in their daily Preaching, Manners, Habits, Vestments, Ornaments, Church-musick, Piety, Humility, Jurisdictions, Temporal possessions, Ceremonies, Government, (by [d] a joint Council of Presbyters) Ecclesiastical censure; Of neither whereof they can truly say, *As it was in the beginning is now, nor yet and ever shall be world without end, Amen;* which they should henceforth discontinue, unless they will really conform themselves in all things to

d See Davidis Blondelli Apologia pro sententia Hieronymi De Episcopis & Presbyteris. And my Unbischoping of Timothy and Titus.

the primitive Bishops and Ministers, in point of worship, doctrine, discipline, administration of Sacraments, Ceremonies, Vektments, Church-service, and contempt of Worldly Pomp, Riches, Honours, Heavenly conversation; and comply with his Majesties most gracious Declarations touching Ecclesiastical affairs, and the endowment of poor Vicaridges with competent maintenance for the benefit of the Peoples souls and bodyes, to which they are very averse.

11. The usual custome of repeating *Gloria Patri, &c.* *As it was in the beginning, &c.* interchangably by the Ministers and People; the Minister sometimes reciting the first clause, and the Clerk and People the latter; sometimes the Clerk and People rehearsing the first part, and the Minister the last, by way of Dialogue, *Antiphony* and *Responsals*; as it is contrary to the *Rubrick*, which prescribes the Priest alone to rehearse it, not the People, who are but to say *Amen* thereto; So is it contrary to the practise of Gods Church in the first and purer times. And the recital thereof with a loud obstreperous voyce as well by Women as Men, repugnant to the Apostles express precepts, *1 Cor. 14. 34, 35.* Let your Women keep silence in the Churches, for it is not permitted unto them to speak; for it is a shame for them to speak in the Church; Therefore most fit to be reformed for the future, and laid quite aside.

12. The repetition of *Glory be to the Father, &c.* after every Psalme, Hymne and Vericle, according to the *Rubrick* in times of Divine service, hath introduced a New disorderly, confused Custome and Ceremony in Cathedral and some other Churches, (though prescribed by no Rubrick, Law, Sanction, or Canon of our Church) of starting and standing up at every rehearsal of it, and quating down again as soon as it is repeated; which gives a great offence to many, therefore I shall next discusse it.

SECT. II.

*Of Ministers and Peoples rising and standing
up at every Rehearsal of Glory be to the
Father, &c.*

Though the Gesture of rising and standing up during any part of Divine Service, simply consider'd in it self, be a thing indifferent, and lawfull, as well as kneeling or sitting, as the * Marginal Scriptures evidence, yet the customary, constant usage thereofat *Gloria Patri* in all Cathedral, most Parish Churches, Chapels, newly revived, gives great distast to many sober Christians, upon these ensuing Considerations, which make them to disgust the use of *Gloria Patri* it self, as an unnecessary superfluity which may well be spared.

1. Because there is no precept nor president for any such usage or custom, in the old or new Testament, nor in the Primitive Church, when purest, devoutest, for above 700 years after Christ.

2. There is no Rubrick, Law, legal Canon or Injunction for it in our own Church since the Reformation of Religion, as there was before in times of Popery; it being exploded upon the Reformation and Establishment of the Book of Common-Prayer, though since introduced by Degrees in Cathedrals and Parish Churches, by innovating Prelates, and Prelatical Clergy-men, without any Law, against the minds of our first Reformers who exploded it.

3. Because the frequent sudden starting and standing up in the reading of the Psalms, &c other parts of the Liturgy, at and during every Rehearsal of *Gloria Patri*, &c pronouncing it promiscuously with a loud voyce, as well by Men as Women, who are to keep silence, and not suffered

- * 2 Chron. 20.
- 13. Jer. 15. 5.
- Numb. 23. 6.
- 1 Kings 13. 1.
- 2 Kings 11. 14.
- 6. 23. 5. 1 Kings 18. 54, 55.
- 2 Chron. 6. 3. c.
- 20. 5. 20. Ezec. 1. 21, 24, 25.
- Luke 18. 11.
- 13. 2 Chr. 30.
- 16. c. 34. 31,
- 32. c. 35. 10.
- Neh. 8. 7, 8.
- Exod. 20. 21.
- Neh. 8. 5, c. 9.
- 2, 3, 4. Ezr. 10.
- 10. Luke 4. 16.
- Act. 1. 15. o.
- 11. 28. Gen.
- 11. 22. Deut.
- 4. 10. Rev. 7.
- 9. c. 8. 2.

to speak in the Church, whiles others sit as before, (because this Ceremony is not prescribed) and then quating down again, to the disturbance of those who sit by or near them, and offence of those who scruple, dislike this illegal Innovation, as an undecent and disorderly custom, introduced without any solid reason, contrary to the Apostles prescription and direction, 1 Cor. 14. 33, 34, 35, 40. and 1 Tim. 2. 11, 12. *Let all things be done decently and in order, for God is not the Author of confusion but peace; Let your women keep silence in the Churches, &c.* This chaunting and rehearsing of *Gloria Patri* by all the people with a loud voyce, together with the Priest at the end of the Psalm, was long since thus censured as a strange disorderly Innovation, by *Cassianus a Presbyter of Marseilles. *Illud autem quod in hac Provincia vidimus, ut uno cantante in clausula Psalmi, omnes adstantes concinrent cum clamore, Gloria Patri, et Filio, et Spiritui sancto, nusquam per Orientem audivimus; sed cum silentio omnium, ab eo qui cantat, finito Psalmo orationem succedere:* Therefore most fit to be Reformed now, there being no Rubrick, Law or Canon that prescribes it in our Church.

4. Because it is directly contrary to the president and practise of the 24. Elders, and the great multitude of Saints of all Nations, and kinreds and people, Rev. 4.11, 12. cap. 7. 10, 11, 12. *Who when they gave praise and glory unto God, did all fall down on their faces* (not stand up upon their feet) before the Throne, and him that sat thereon, saying, *Thou art worthy, O Lord, to receive glory, and honour, and praise: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever Amen.* The same in substance and words almost with *Gloria Patri, &c.* at which all now use to rise and stand upright, instead of falling down on their faces; Yea rise up not only from their seats, but knees, when they are praying, *O Lord make haste to help us, to Chant or say Glory be to the Father, &c.* subjoined to that and other Prayers.

5. Because

* Cassianus Institut. l. 2. c. 8.
Fridericci Londebrogi Glossarium Tit. Gloria Patri.

5. Because this starting and standing up at *Gloria Patri*, was originally introduced, prescribed by Popish Missals, Councils, Canons, Priests, and taken up in imitation of Popish Prelates, Priests, Monks, Papists, in their Celebration of their Masses, in which they all stand up together when *Gloria Patri* is repeated at the entrances of their several Masses, the end of every *Psalme*, and other parts of their Masse. When and by what Popes and Councils it was first introduced, I cannot certainly define. *Chronicon Reichespengense*, (a) *Fredericus Lindebrogus*, with others fore-cited, inform us, That Pope *Damasus*, Anno 368. *in fine cuiusque Psalmi Gloriam Patri cantari primus invenit & constituit*: But that he enjoyed all or any to stand up when it was thus sung or read, no Author once records. The *Capitularia* of the Emperor *Charles the Great*, and *Ludovicus Pius*, collected by *Abbot Ansegisus*, and *Benedictus Levita*, l. i. Tit. 70. *De fide Presbyterorum ab Episcopis discutienda*, ordani; *ut Episcopi diligenter discutiant per suas Parochias*, &c. Ut *Gloria Patri cum omni honore apud omnes cantetur*; & ipse *Sacerdos cum sanctis Angelis & populo Dei communivoce, Sanctus, Sanctus, Sanctus decantet*: But that they should stand up when they sung it, there is not one syllable in this Constitution, nor in any (b) fore-cited Council or Decretall, that enjoyns the use of *Gloria Patri*. Therefore it was not practised in that age; The first Council I have yet found that prescribes standing up at *Gloria Patri*, is the Provincial (c) Council of *Senns* in France, in the year 1528. cap. 18. *De horis Canonieis diuinis, reverenter & honeste in Ecclesia decantandis*, which enjoyns, that in Cathedral, Collegiat and Conventual Churches, (not Parochial or Chapels) *cum dicitur Gloria Patri, et Filii, et Spiritui Sancto, omnes consurgant*; but why all shoulde thus rise and stand up together when Glory be to the Father, &c. is said, it renders no reason at all, nor any Council else I have yet perused; neither can I find any probable reason for it, but that which is intimated in *Ritus celebrandi Missam*,

^a In his *Glossarium. Tit. Gloria Patri.*
Fredericus Lindebrogus Codex Legum Antiq. p. 840.
and his *Glossarium. Gloria Patri.*

^b *Heret. 9, 10,*
&c.

^c *Surius Concil. Tom. 4 p. 740;*
741. Laur. Bonchellus Decret. Eccles. Gal. L. 1. Tit. 7. c. 31. p. 63.

prefixed to *Missale Romanum*, revised by Pope *Pius* the 5th, and reformed by Pope *Clement* the 8th. *De Principio Missæ*, scđ. 3. *Sacerdos cum in fine Psalmorum dicit, Gloria Patri, &c. caput Cruci inclinat*; that the Priest when he saith *Gloria Patri* in the end of the Psalms, may the better bow * his head to the *Crucifix* or *Altar*, (and the people together with him) which he and they could not so conveniently perform, unless they stood up and raised themselves from their seats. This *Council of Senns*, immediately subjoyns in the same Canon, *Cum nominatur illud nomen gloriosum Jesus, in quo omne genu flebitur* (in, not at which every knee is bowed, in the passive, not active sense) *cœlestium, terræstrium & infernorum, omnes caput inclinent*. A Canon contrary to the words of the Text, *Phil. 2. 9, 10.* which requires, that every knee, not head should be bowed, as well as repugnant to its sense, which is only this, that God hath highly exalted *Jesus Christ* to be the Sovereign Lord, not only of his Church, but all other Creatures; and that in the general day of judgement not only all Angels, Saints, but Devils, damned persons, should actually be subjected to his Sovereign power, as their supreme Lord and Judge, not *Jesus* or *Saviour*, (he being no Saviour, but only a Lord over Devils, damned persons, and all other Creatures but men) and actually confess him to be their || *L O R D*, to the

|| *Mat. 25. 37*, glory of God the Father: the genuine scope and meaning 44. *Rev. 5. 18*.

* Appendix to my Anti-armistitismisme concerning Bowing at the Name *Jesus*. Lame Giles his Haltings. Quares proponendum concerning Bowing at the Name *Jesus*.

|| Decret. Eccl. Gal 1. 1. Tit 3. || *Bocbelius. In fine Psalmorum & ubiunque Glorias sanctissime Trinitati redditur, omnes consurgant*: that is, in the end

end of Psalms, and wheresoever Glory is rendered to the most holy Trinity, let all rise (or stand) up together, & in invocatione nomine Iesu genu flectant; which last clause may be more properly interpreted of kneeling or bowing the knees to Christ, in the invocation of his Name in Prayer, then at the sound or mention of his Name Jesus, when not invoked in the Gospels, Epistles, second Lessons or Sermons. These are the only Councils and Canons I know, (and those but of late years made by Popish Provincial Councils) enjoying all to stand up when *Gloria Patri* is said or sung, and that principally in Cathedral, Collegiat and Conventual Churches, without any solid reason rendred for it: Which being a practise generally taken up and used only by Papists, Popish Prelates, Priests, Monks, and Popish Churches in Forein parts, and in no reformed Churches beyond the Seas, nor prescribed by any Law, Rubrick, Injunction, or legal Canon of the Church of England, I humbly submit to the Judgements, Consciences, of all zealous, sober, judicious Protestants, Prelates and Cathedralists, whether upon consideration of the Premises, they may not with more reason and discretion henceforth give over not only their rising and standing up at *Gloria Patri*, but likewise the frequent Repetition, if not the use thereof for the future, and quite expung it out of the Book of Common-Prayer, then any longer continue it to the offence and scandal of thousands of their Protestant Brethren, who are both pious, peaceable, learned, judicious, and no Enemies, but Friends to a well-reformed publick Liturgy, wherein they may all heartily accord.

SECT.

SECT. III.

*Of standing up at the Reading of the Gospel,
and Three Creeds.*

^a See Rubrica Generales Missalis, & Ritus Celebrandi Missam, prefixed to Missale Romanum, Pii 5. & Clementis 8.
Honорius Augustodunensis, Gemma Anima l. 2. & 3.
Guilielmus Durantius. Rationale Divinorum l. 4.

^b Surius Concil. Tom. I. p. 66. 6.

^c Deut. 5. Ch. 27.

I Am yet of opinion, that the Decretals and Canons prescribing standing up at *Gloria Patri*, were the true original of those for standing up at the reading of the *Gospel*, and prefacing it with the Repetition of *Glory be to thee O Lord*, prescribed by [a] Roman Missals, Ceremonials, Pontificals, Popes Decrees, Popish Writers, and derived from them to those who now practise it in our Church, being the same in substance with *Gloria Patri*, which being now generally used in all our Cathedrals, and revived of late in many Parish Churches and Chapels, though not prescribed by any Rubrick in the Book of Common-Prayer, nor binding Law or Canon of our Church, by innovating Clergy-men, and such as are over-much addicted to Ceremonies and Formalities; I shall next calmly examine the original grounds, lawfulness, decency, and expediency thereof.

The original of standing up at the reading of that we call the *Gospel*, specially appointed at the Communion on *Sundayes and Holy-dayes*, is attributed by some to Pope^[b] Clement the 1. and inserted into his spurious Apostolical Constitutions, in these words, *Cum Evangelium legitur, omnes Presbyteri, Diaconi, & Laici Assurgant, cum magno silentio, Scriptum est enim;* [c] *Tace & audi Israel. Et rursum, Tu vero hic sta & audies. Deinde vero moneant Presbyteri populum, ut sedeat.* But this Constitution, 1. As it was none of the Apostles, so neither this Pope Clements, but a spurious Imposture of far later dayes, as Mr. Cook in his *Censura Patrum*, Dr. James, and sundry others have evidenced. 2ly. The standing

standing up thereby enjoyned, is not at the reading of that we now call the *Gospel*, but of the Second Lesson or Chapter out of one of the 4. Evangelists, as the preceding words demonstrate. And why all Priests, Deacons, and Laymen should stand up together at the reading of that we now usually call the *Gospel*, because taken out of the *Gospel*, rather then at the Second Lesson or Chapter being the *Gospel* as much as it, or at the Reading of the *Gospel* only, rather then of the *Epistle*, (which is part of the (c) *Gospel*, and *New Testament*, as well, as much as any Chapter or part of a Chapter taken out of the 4. Evangelists) or any other part or Chapter of the Old or New Testament, being all alike, sacred, Canonical, and to be read, heard, embraced, believed, obeyed, with the like attention, reverence, devotion, affection, faith; no sober Christian or Divine can render any solid convincing reason. 3ly. This Constitution, enjoyned all to rise up with great silence; When now all rise up with a loud voyce, saying, Glory be to thee O Lord; quite contrary thereunto. 4ly. The Texts produced out of *Deut. 5. 31. c. 27. 12, 13.* to justify this standing up at the *Gospel*; are meant only of reading the Law; at which all now usually kneel on their krees, not stand up; which is very preposterous and opposite to these Texts.

c 1 Thes. 1. 5.
c. 2. 2, 4, 8.
Gal. 1. 6.c. 2. 2,
5, 7. Phil. 1.
5, 12, 17, 27.
c. 2. 22. Col. 2.
5. 2 Thes. 2. 14.
1 Tim. 1. 4. 6,
59. Rom. 1. 15.
16, 17. c. 2. 16.
c. 15. 16, 29. c.
16. 25. 1 Cor. 4.
15. c. 3. 17, 18.
2 Cor. 4. 3, 4.
Heb. 4. 2.

¹ Gratian de
Consecratione
distinct. 2. Su-
ris Concil.
Tom. I. p. 518.
Thomas Wal-
densis, Doctri-
nalis, Tom. 3.
Tit. 4. cap. 3²⁰
sect. 5 f. 66, 67.
Gulielmus Du-
rarius Ratio-
nale Divino-
rum, l. 4. c. 5.
de Euan gelio
Centur. Mag. 4.
Baronius, Spon-
danus, and o-
thera.

Others attribute the Original of standing at the *Gos-*
pell to (1) Pope *Anastatius the I.* (or *Athanafius*, as some
stile him) about the year of our Lord 404. who thus
decreed its future use; *Significatis, quosdam sacerdotes*
in Ecclesia, quando leguntur Evangelia sedere, & Domini
Saluatoris verba non stantes, sed sedentes audire, & hoc
ex majorum traditione se accipisse narrant; quod ut nul-
latenus deinceps fieri sinatis, Apostolica autoritate man-
damus. Sed dum sancta Evangelia in Ecclesia recitantur,
Sacerdotes et ceteri omnes presentes, non sedentes,
Sed venerabiliter curvi in conspectu sancti Evangelii stan-
tes, Dominica verba intente audiant, et fideliter abo-
rent. If this Decree be not forged (as most of this Na-
ture are) yet I shall observe from it, 1. That a Pope

was the first Author, Broacher of this Ceremony. 2ly. That it was not used before his time. 3ly. That certain Priests used to sit, not stand, at the reading of the Gospels; and that they received this practise by tradition from their Ancestors, which this Pope denied not, yet decreed the contrary by his own Papal authority, without advise of any Synod or Council. 4ly. That he peremptorily prohibits any to sit, and commands all (whether Priests or People) to stand during all the reading of the Gospell, though aged, weak, lame, sickly: in which Cases *Waldensis*, *Durantius*, and others grant, they may sit down when they are unable to stand, or weary of standing up, notwithstanding this Decree. 5ly. That the Gospels (in the Plural, not Singular Number) here intended, are not those we now call Gospels; but any Lessons or Chapters whatsoever read in the Church out of the four Evangelists or New Testament. Therfore to confine it only to that now stiled the Gospell, not to any other Chapter, Lesson read out of the Gospell, is to contradict this Popes Decree. 6ly. That the end why they are commanded to stand at the Gospels was, That they might more attentively hear and attend to it; which reason, as it is good and laudable, so it holds as well at the reading of the Epistles, 10. Commandements, Psalms, Chapters out of the Old Testament, or any other Texts of Scripture, Lessons taken out of the four Evangelists, as at the Gospels, at which all should equally stand, as well as at these Gospels. 7ly. If any stand up on this account, to adore the Gospels, or yield them more reverence, attention, adoration than other sacred Scriptures, (of equal authority with them) as the last clause of the Decree intimates; it is doubtlesse not only a Supersticious, but irreligious practise, contrary to the Gospel and these sacred Texts, 2 Tim. 3. 16. 2 Pet. 1. 10. Mar. 12. 44. John 5. 39. Acts 17. 2, 11. c. 18. 28. Rom. 1. 2. c. 10. 11. c. 15. 4. c. 16. 25; 26 2 Tim. 3. 15. 8ly. It is observed of our Saviour himself, Lu. 4. 16. that comming to Nazareth, as his Custom was, he went into the Synagogue on the Sabbath day,

day, & stood up to read, not the Gospel or any of the four Evangelists, (then not written) but the Book of the Prophet Isaias; out of which when he had read his Text standing; he closed the Book, gave it again to the Minister, and late down, and preached to the people in the Synagogues, who all fastened their eyes on him, v. 20, 21, &c. Moreover we read of Christ, Mat. 13. 2. c. 15. 29. c. 24. 3. Mar. 4. 1. c. 13. 3., &c. Lu. 5. 3. Jo. 6. 3. c. 8. 2. that when he taught, or preached the Gospel to the people, or his Disciples, he usually late down, not stood up, whence he useth this expression, Mat. 26. 55. *I late daily with you teaching in the Temple, and ye laid no bold on me.* How then this Popes Decree can well stand with our Saviours own practise, let the Impartial judge.

Guilielmus Durantus in his Rationale Divinorum, l. 4. Rubrica de Evangelio, writes thus of the original of standing up at the Gospel, and the reasons of it, and other Ceremonies accompanying it: *Sanc*tum* Evangelium stando, & non sedendo auditur, sicut statuit Anastatius Papa, de Consecr. Dist. 1. Apostolica, ut ad Prelatum pro Christi fide servanda promptudo noretur, unde Lu. 22. Quoniam habet gladium vendat tunicam & emat illum.* Et ex quo standum est, apparet, quod nec jacere, nec appodiare debemus Evangelium audiendos. *Esclinatoria ergo tunc relinquuntur, ad non audire, quod non debemus considerare in principibus, nec sustentare intercessis, quibz vanitas vanitatis est omnia vanitas dicit Ecclesiastes.* Et secundum ipsum Anastacium, statim curvare debemus, ut humiliaremus quod a Domino docetur etiam corpore demonstremus. *Auditur etiam Evangelium in silentio, quia omnia soluta sunt in Evangelio que in Ergo & Prophetis premissa erant.* Deponuntur etiam tunc baculi & arma. Primo, ne imitemur Iudeos sit conspiciens crucifixi crundines & arma ferentes. Secundo, ad nos mundum quod Christo predicante omnes legatos obseruantie quae per Paulos significantur, deposita sunt. *Ihesus deposito baculum & armorum humiliatem notat, & Christiane perfectiones esse non vindicare sed Domino regere voluntatem.* And then he proceeds to sundry other Ceremonies, Customs, Crossings

of the Body in several places, and antique gestures which Priests and Prelates are to use in reading the Gospel, fitter for the Stage than the Church or Gospel, and to provoke laughter than Devotion.

It seems this Custom of standing at the Gospel began of late to be discontinued or neglected even by Popish Priests and Laicks; whereupon the (f) Popish Council of Rhemes in France, Aano 1583. re-inforced it by this Canon; *Dum legitur Evangelium, vel Praesatio, omnes assurgant; Let. all stand up whiles the Gospel, or Preface is read.*

This Ceremony or Gesture of Standing, is likewise customarily used by most at the respective rehearsing of the Creeds, commonly called the *Apostles, Nicene, and Athanasius Creeds*, though not prescribed by any Rubrick, Law of our Church, nor yee by any Popish Canons or Decrees to my remembrance, as standing up at *Gloria Patri*, and the *Gospels* are. If it be only used out of pure devotion, more attentively to hear, mind what is read, or spoken, no prudent Christian can justly censure, but approve it; But if done merely out of Custom, or because the *Creed is the word of the Gospel, according to its sense*, or to distinguish between the recital of the Creed, and other parts of Divine worship; or, to advance the Creeds composed by men out of the Scriptures themselves of Divine inspiration, authority; before the sacred Fountains from whence they flow; or to (g) stand up for, or (h) stand to, or (i) stand fash in them (as we use to speak) more than to any other parts of the (k) Scripture, being all of like sacred inspiration, and Divine authority: it is no wayes excusable, much lesse justifiable by any understanding Christians.

^{*Quoniam Sym-}
bolum verbum
est Evangelium
quod Iesum,
ideo stand illud
audire sicut &
Evangelium &
illo dico signum
Crucis facere
debemus. *Gul.*
Durantis, Ra-
tio, Divinorum,
l. 4. De Sym-
bolo Rubrica.
Psal. 94. 16.
h 2 *Chron. 34.*
3. 2.
i 1 *Cor. 16. 13.*
Gal. 5. 1. 2
Thes. 2. 5.
k *Neh. 9. 2. 5.*
Deut. 27. 12.
13. *Pf. 122. 2.*
Pf 134. 1. Gen.
18. 22 *Lx. 4.*
16 *1 Kings 8.*
30. 15. *Lu. 18.*
11, 13. *Rev. 7.*
9.

To cloe up this Discourse touching standing up at *Gloria Patri*, *Gospels* and *Creeds*, it is unquestionable, that the posture of standing is in itself indifferent; and may be (k) lawfully used in any part of Divine publick worship; so as it haner done out of singularity, opposition to decency, anchorder, or for superstitious or unanswer-

able grounds, but only to raise up our drowsie bodies, hearts, spirits more attentively, fervently, devoutly to read, hear, pray, and discharge that part of Gods worship wherein we use it. The Primitive Christians, and Universal Church for above Eight hundred years after his Nativity, in memory of Christs resurrection, did use to pray on all Lords dayes¹, and between Easter and Whitson tide, and worship God standing, not kneeling, nor bowing their knees at all when they prayed or worshipped; which they prescribed; prohibiting kneeling on these days by sundry Councils, and reputing it a kinde of crime or impiety: Whence they stiled their Meetings on the Lords day, Stationes, à stando; Stations from this their standing at them; and the Christians of those times Stationarii, as (a) Tertullian, (b) Cyprian, the Council of Nice, Can. 20. the 6. Synod of Constantinople in Trullo. can. 90. the Synod of Towers under Charles the Great, can. 37 the Council of Aquisgrane under Ludovicus pius, c. 47. the Century writers, Cent. 3. cap. 6. col. 153. & Centur. 3, 5, 6, 7. c. 6. with sundry others attest. From whence it is apparent, 1. That they held this gesture of standing lawfull, and that they stood at the reading of the Psalmes, Epistles, and all Lessons out of the Old Testament, as well as at the Gospels, making no distinction between them. 2ly. That they received the Lords Supper standing, not kneeling. 3ly. That they neither bowed their knees nor heads at the Name JESUS, when ever read or heard; first introduced by (d) Pope Gregory p. 277. the 10th. about the year 1272. who restrained the use of it only to the Celebration of the Mass, and never practised before his time for ought appears by Ecclesiastical Historians, Fathers, Councils, or Decretals of Popes themselves. Yet notwithstanding this antient universally received Custom of the Church, though ratified by sundry Councils, of praying, performing all parts of Gods publick worship, only standing, not kneeling, on every Lords day, and between Easter and Whitson tide; is long since quite laid aside in all, or most Christian Churches;

^a Tertullian de Corona Militis;
lib. De Fejunio
lib. ad Vxorem,
l. 2. & Apo-
logeticus. See
La Cerdia &
Beatus Rhena-
nus Ibid.

^b Sermo de Ora-
tione & Pamen-
tum. Ibid.

^c Surius Con-
cil. Tom. 1. p.
347. Tom 2.p.
1052. Tom. 3.

^d Sexti Decre-
talia, l. 2. Tit.
23. c. 2. See
my Appendix to
Lame Giles his
Halting.

ches; and therefore the use of *Gloria Patri*, Of standing up at it , and at the Gospels and Creeds, not so antient nor universal, nor grounded on so good reasons as these Statutes, (together with the late cringing and bowing at the name *Iesus*) may now with much more reason be set aside and discontinued for our Churches Peace, Settlement, and Unity in Gods worship.

S E C T IV.

Of the use of white Surplisses, Rochets, with other Episcopal and Sacerdotal Consecrated Vestments in the Celebration of Divine Service and Sacraments in Churches.

The last thing I shall examine, is the pretended necessity, decency or expediency of Bishops, Ministers, Diacons, Scholars, Choristers wearing of white Surplisses, Rochets, and other sacred Vestments, Habits, Ornments in the celebration of Divine service and Sacraments , which many have formerly, and now of late over-rigidly contended for, refusing to admit such into Fellowships or Orders , who out of scruple of Conscience refused to wear them , and silencing, depriving many godly, orthodox, painfull, learned preaching Ministers, who could not in judgement or conscience submit to use them.

Job 31.19.

Rev. 21. 2.

Isay 61. 10.

Tim. 3. 9,10.

Pet. 3.3,4,5.

Not to enter into any General discourse concerning the several uses of Apparel, as 1. To (a) cover our nakedness. 2ly. To (b) keep our Bodies warm, and defend them from cold, heat, rain, winde, tempests. 3ly. To (c) adorn our Bodies

Bodies in a modest, decent, comely manner; without lasciviousness, prodigality, or fantastickness. 4ly. To (d) distinguish the Male and Female Sexes, and some Ranks, Callings of men from others of a different Degree, or Profession. I shall only premise these 13. considerations, which I suppose must be acknowledged by the most zealous Contenders for these Pontifical and Ecclesiastical Vestsments, and Habits, without dispute, when duly pondered.

1. That there is no particular kinde, fashion, form of holy Garments instituted or prescribed by God in sacred Writ, to Bishops, Ministers or Deacons in and under the Gospel, as there was to (e) Aaron the High Priest, and Jewish Priests and Levites under the Law.

2ly. That there is no one Text throughout the New Testament, nor authentick Testimony to prove, that either Christ or his Apostles, or any Bishops, Ministers, or Deacons in the Apostles times, (or for some hundreds of years after them) were distinguished by their * Apparel from other Christians, or Believers; or that they preached, prayed or administered the Sacraments in any consecrated Vestsments whatsoever, (much lesse in such Robes, Surplices, or other Pontifical Habits, as are now so eagerly contested for) but only in their ordinary wearing Apparel, the fashion or colour whereof is nowhere particularly described, much lesse prescribed in the Gospel to all, or any Ministers, Bishops or Deacons. And why should not all Prelates and Ministers be content to imitate and conform themselves to their Example, (as they are enjoyned, Ephes. 1. 2. Phil. 3. 17. 1 Pet. 2. 21.) unlesse they will be reputed, as in truth they are, the greatest Non-conformists.

3ly. The Gospel being commanded to be preached to all Nations, who were as || different in their Manners, Habits, Fashions, Customes, Laws, Ceremonies, Governments, as in their Climates and Languages, it was neither possible, convenient nor reasonable to prescribe any one set-form of Bishops, Ministers or Deacons Vestsments, Liturgy, or Administration of Sacraments to them all,

but

d Deut. 22. 5.
Ester 5. 1. c. 6.
8, 10 Alls 12.
2 1. 2 Sam. 13.
18. Lu. 7. 25.
2 Chron. 18. 9.
See Aretii Pro-
lemata Locus,

120. De Vestiti-
bus.

e Exod. 28. 2.
3, 4. c. 29. 5.
21, 29. c. 35.
19, 21. c. 42.
13. Levit. 8. 2,
30. c. 16. 4, 32.
Ex. 2. 69.
Neb. 7. 70, 71.
Ex. 3. 10.

* Quali generis
vestitus usi sunt
Apostoli, aut alii
Christiani, non
est annotatum.
Cent. Magd. 3.
cap. 6. col. 105;

|| See Boetius de
Moribus Geniti-
um, Alexandri
ab Alexandro,
Gen. Dierum;
Purchas his Pil-
grimage and
Voyages Cent.
Mag. 2, 1213.
cap. 6.

but to leave them arbitrary and indifferent, with this
f 1 Cor. 14,40. general limitation, [f] Let all things be done decently and
in order.

4ly. That though all Qualifications and Duties of E-
angelical Bishops, Deacons, (and their Wives too) be most
fully and particularly set down in the Epistles of *Timothy*
and *Titus*, yet there is not one syllable in them concern-
ing the forme or colour of their Ordinary or Priestly
Vestments, Accountments; which if so necessary, expen-
dient, decent as they are now pretended, would certain-
ly have there been specified, recommended, or prescri-
bed to all succeeding Bishops and Deacons.

5ly. That the Apostle in this very Epistle to *Timothy*
where he most particularly enjoynes the use of publick
and private Prayers to Bishops, Ministers, and all o-
ther Christians, and the manner how they should per-
g 1 Tim. 2. 1, 2, 3, 8, 9, 10. form the same; useth only these expressions, [g] I exhort
therefore that first of all Supplications, Prayers, Intercessions,
and Thanksgivings be made for all men; for Kings, and all in
Authority, that under them we may live a quiet and peaceable
life, in all godlyness and honesty. I will therefore that men
pray every where, lifting up holy Hands, (he would
doubtlesse have added, putting on holy Garments, Ro-
chets, Surplices, Albees, Hoods, &c. had they been neces-
sary, decent, expedient) without wrath or doubtings: In like
manner also that Women adorn themselves with modest Appa-
rel, with shamefastness and sobriety, (now almost quite
out of fashion even in Churches as well as Theatres) not
with broidred or plaited hair, or gold, or pearles, or costly ar-
ray, (or spots, or patches, now much in fashion both in
and out of Church) but (which becommeth Women pro-
fessing godlyness) with good works. Let the Women learn
in silence, &c. This transtition from Ministers, Deacons,
and mens praying in every place with pure hands, to womans
apparel (especially in the Church, as the last words evi-
dence) without one syllable of Mens, Bishops, Ministers
or Deacons apparel, or Church-vestments, before or
after it in this Epistle, or any other, is an unanswerable
argument

argument in my weak judgement against the necessity or peremptory prescription of any Rochets, Surplices, or other kinde of Vestments since invented, enjoyned by Popes, or Popish Prelates, Priests, Monks, or any other Prelates, in the celebration of Divine Service, Masses, Sacraments.

6ly. That our Saviour himself (*b*) gave this special charge to his Disciples, recorded by two Evangelists; Take no thought for your life, what you shall eat, or what you shall drink, nor yet for your body what you shall put on: Is not, or (for the) life (is) more than meat, and the body than rayment? If then the Apostles and Disciples themselves were thus specially prohibited to take any thought for their ordinary necessary Rayment and wearing Apparel, much more then for any extraordinary, unnecessary Surplices, Rochets, Canonical or Pontifical Massing Vestments, wherein they preach, pray or administer the Sacraments. Of which Popes, Archbishops, Bishops, Priests, Deacons, and Cathedral-men have been heretofore, and some now be so over-carefull, so immoderately zealous, as by * sundry successive Councils, Synods, Canons, Decretals, Injunctions, Rubricks, Censures, indispensably to impose, yea force them upon their Fellow-Ministers and Christians, against their judgments, wills, consciences, or else to deprive them of their Ministry, Gods publick Ordinances, Sacraments, contrary to this express Inhibition of Christ himself, whom they highly affront therein.

* Gratian De
Consecrat. dist.
1. Bochellus
Decrer. Eccl.
Gal. I. 1. Tit.
7. I. 3. Tit. 1.
— I. 6. Tit. 17.

7ly. That God by St. Paul gives this Divine Precept or Admonition to *Timothy*, and all other Bishops, Ministers, Deacons, Christians, (*i*) Godlyness with contentment in Tim. 6 6, is great gain, for we brought nothing into this world, and it is certain we can carry nothing out. And having food and rayment (though ordinary, course, mean,) let us be therewith content. O that all over-covetous, worldly, pompous Prelates and Clergy-men, would seriously ponder, believe, practise, and preach over this Text by their heavenly world-contemning lives, instead of vex-

ing, disquieting, discontenting themselves, and all others, with Law-sutes, Citations, Injunctions, Censures about their Lordly Mannors, Pallaces, Temporalities, Pontifical Ornaments, and Priestly Vestments! This would make all to love, honour, reverence them with and from their souls, who now repute them the worldly-est, the proudest, and most avaritious of all men professing Christianity, even when they are departing out of this world, and dropping into their very Graves, if not into a deeper Pit, to the scandal of the Gospel, and their holy Function. Let me only mind them of two conclusions from this Text. 1. That if all Bishops and Ministers ought to be contented with bare necessary rayment, as well as food, then they ought not to lade and cloath themselves with so many superfluous, unnecessary Pontifical robes and Priestly vestments, as now they wear and put on, even in Gods own presence, House, whiles they are discharging their Duties, and performing Divine services unto him; much lesse to force or impose them upon their Brethren and Fellow-Ministers, who are and would be content with their ordinary Garments, without these superfluities, and are highly discontented, that they are injoynd to put them on against this Precept, the forecited Texts, yea the very dictates of their own Judgements and Consciences. 2ly. That they must speedily leave all their worldly Temporalities, Episcopal robes, Priestly vestments behind them, and shall neither carry them hence into their Graves, much lesse to Heaven, or another world; why then should they either trouble themselves with them, or their Fellow-Ministers and Christians about them, who take no contentment in them, and desire to officiate and serve God in their Ministry without them.

8ly. (Which is most observable,) That when Christ himself commissioned and sent forth his Disciples to preach, teach, and discharge their Ministerial function, he expressly enjoyned them among other things, (k) not to provide, take, or put on two Coats, Neither to have

*& Mat. 10. 13,
10. Mat. 6. 9.
Lu. 9. 3.*

two

two Coats a piece, as being an impediment to their preaching and Ministry. In obedience to which command, the most laborious preaching Gospel-spreading Saint Paul, whiles he was travelling from Country to Country, and City to City, to preach the Gospel, * left his Cloak at Troas with Carpus, as a cumbersome impediment to his Ministry, which he sent for after he was Prisoner at Rome, when he could no longer walk abroad to preach. With what colour then of Piety, Decency, Expediency or Necessity, can Popes, Patriarks, Metropolitanans, Archbishops, Bishops, when they go to say Mass, read Divine service, preach, baptize, celebrate the Lords Supper, confer Orders, keep Visitations, consecrate Churches, Chapels, Vessels, Vestments, Kings, put on, adorn and load themselves with (m) Miters, Caps, ^{m See Horatius Augustodunensis} Cassocks, Gownes, Robets, Surplices, Copes, Hoods, Stoles, ^{his Gemma Animata, l. 1.c. 89.} Planets, Palls, Dalmaticks, Pectoral Crosses, Girdles, Colobiums, Chymers, Gloves, Sandals, Handkerchiefs, Scarfes, without which, by their own Canons, Decretals, Missals, ^{198, to 235.} Gratian, caus. Pontificals, Processionals, Ceremonials, they neither may nor must officiate; and enjoynall Ministers, Priests, Deacons, under severest censures and deprivations, to wear Cassockes on their ordinary Apparel, Girdles, and Gownes upon them, Surplices, or Copes upon their Gownes, and if Doctors and Graduates, Hoods, Scarfes, and Tip-pets upon them (which hinder and make them unapt to preach or discharge their Ministry) against these reiterated Precepts of our Saviour, recorded by three Evangelists for their own and all other Ministers imitation? or how can they ever answer in the great day of judgement, when they shall appear naked before the Tribunal of our Lord Jesus Christ, their high contumacious, willfull violations of this his sacred Injunction, their hating, reviling, persecuting, rejecting, depriving any of his faithfull, painfull Ministers, Servants, as Præcisions, Puritans, Non-conformists, Scismaticks, or Fanaticks, only because they will not or dare not in point of Conscience, against the precedent sacred Injunctions,

etions, conform in every punctilio to those superfluous Vestments, Disguises, which their Fantasick frothy brains have invented, prescribed in Gods worship, against * *Act 4. 19, 20.* and besides his Word, and * obey God rather than men. *c. 5. 29.*

sly. That *John the Baptist* (our Saviours immediate fore-runner) gave this command to Priests and Clergymen, as well as the people, *Luke 3. 11.* He that hath two Coats let him impart to him that hath none; which *John the Evangelist, Paul and James* have seconded in substance, if not in words, *1 John 3. 17. Rom. 12. 13. Jam. 2. 15, 16.* How then can Bishops, Deans, Prebends, Ministers, heap living upon living, and one Coat, Vestment upon another, when so many poor Christians are naked and destitute of clothing, to whom their [n] Laws, Decrees resolve, they must not impart any of their consecrated Coats or Vestments, though old and quite worn out, but burn them rather because fit for, and to be worn by none but sacred persons. *Tem. 3. Tit. 4 c. 30. 2 Pet. 5. 6. Gul. Durantes, Rationale Divinorum lib. 3. My Signal Loyalty and Devotion p. 219, 243.* Yea pull off the Coats of their fellow-Ministers, and strip them of their Livings, Ministry, because they will not heap Coat upon Coat, and one Vestment upon another, when they are to pray, preach, administer Sacraments, and the Coats of their own poor Stipendary Curates too, who discharge their duties and take all the pains in their Commendaes, Appropriations, Pluralities, Benefices on which they are for the most part Non-resident, by allowing them such contemptible Salaries as will scarce provide them Cloaths, much lesse a competent subsistence for them and their Families.

O Rom. 3. 11. 10ly. (o) That God being no respecter of persons, and taking no notice of Bishops, Ministers, or Christians Vestments in his Worship, Service, but only of their Hearts, 2. 3, 4. Act 10. 34. Jam. 2. 1, Spirits, Graces, Sincerity, Diligence and Fidelity. Yea St. Peter himself resolving, That in every Nation he that feareth God and worketh righteousness, is accepted of him: and St. James particularly reprehending Christians, for having the Faith of our Lord Jesus Christ, the Lord of glory in respect of persons, and preferring those who come into their Assemblies with a gold Ring, and goodly Apparel, (as Archbishops

bishops, Bishops, Deans, Prebends, and other Pompous Clergy-men use to do) and contemning poor Curates, and conscientious humble world-contemning Ministers, who come into the Church (to preach, officiate, or celebrate the Sacrament) in ordinary or vile rayment; The discriminating of Ministers from other Christians, and Popes, Patriarchs, Arch-bishops, Bishops, Arch-deacons, Deans, Prebends from one another, and from other Ministers, by their different habits, and Sacerdotal Vestments, as more honourable, holy, dear, near, acceptable to God than other inferior Ministers or Lay-Christians, and reputing Sermons, Prayers, Sacraments, preached, made, read, administered in Surplices, Rochets, Copes, and other Church Vestments, more Canonical, holy, decent, acceptable both to God and Men, then those preached, read, celebrated without them, and that those Priests [p] grievously sin against God, who officiate without them, is certainly a most grosse, dangerous mistake, dishonourable to God, Religion, Christianity it self, and diametrically contrary to these sacred Texts and 2 Tim. 4. 2, 3, 4, 5.

11ly. That St. Peter himself with all the other Apostles, Elders, Brethren, assembled in the first Synod and Council under the Gospel, Acts 15. resolved upon solemn debate, [q] not to trouble them which from among the Gentiles were turned to God, with Circumcision, or any other Jewish Ceremonies instituted by God himself, and to lay upon them no greater burthen then those Necessary things comprised in their Letters which they sent and delivered by their Delegates to all the Churches of the Gentiles, whereof Bishops or Priests Vestments were none; being never reputed Necessary things by that Council, or by Christ or any of his Apostles, as Popes, Prelates, & others now repute them. To prescribe, enforce them therefore as Necessary things, and to revile, suspend, censure, silence such Ministers, Schollars, Christians, who repute them Unnecessary or Superfluous, is to affront, repeal this first Apostolical Council and Decree, and to advance themselves above the Apostles.

p Peccat gravi-
ter qui utitur in
Missa vestibus
non benedictis.
Sylvester verbo
Missa nu. 2.
Summa Ange-
lica Missa et.
3. Scto in 4.
Jeni dist. 13.
qu. 2 G 4.
Astenis. Tit.
14. er. 4. qu.
ult. Armilla.
verbo Missa nu.
6. Novar. cap.
25. nu. 24.
Themas Zerula
Praxis Episco-
palis part 1. Tit.
Vestimenta Sa-
cra: Missale Pon-
tificale & Cere-
moniale Roma-
num. Bochellus
Decreta Eccles.
Gal. l. 1. Tit. 7.
et l. 6. Tit. 17.
q Acts 8. 5. 19.
20, 28, 29. c.
16. 1, 4.

12ly. That our Saviour himself when he commission-ed his Disciples and sent them into all the World to teach all Nations, and preach the Gospel to every Creature, gave them no instruction at all concerning Pontifical or Sacerdotal Vestments, or any other Ceremo-

* Mat. 28. 19, nies now contested for, but only enjoyed them *to teach
 20. Mark 16. and baptise all Nations, teaching them to observe all things
 15, 16. compa-red with Ecles.
 12. 13. Fear God and keep his Commandments, preaching the Gospel, of administering and receiving for this is THE WHOLE DUTY OF MAN, delivered and prescribed to them, only that especially in his Worship.

9. & 11. & 14. which he received from the Lord, without one syllable of those Vestments, Rites, Ceremonies which now infect the Churches unity and peace. Therefore they may and ought to beset aside, by Christs and his Apostles own precepts, practice, who neither enacted nor commanded them to be used in any part of Divine Service or Worship.

13ly. That Christ himself sharply reprehends all such [r] who teach for Doctrines, the Traditions and Ordinances of men: yea his Apostles, Apostolical Elders and Brethren in their first Council, blamed those Ceremonial Ministers who went out from them and taught the Brethren and converted Gentiles, [f] that they ought to be circumcised, and keep the Law; thereby troubling them with their words, and subverting their souls, because they gave them no such Commandement. Till therefore Popes, Archbishops, Bishops and Prelatists can shew or produce an expresse command from Christ or his Apostles, for the use of Surplices, Rochets, Palls, with other Pontifical, Sacerdotal Vestments, in time of Divine Service, Preaching and Sacraments, they must lay them quite aside, and no longer contest for, much lesse impose or enforce them upon any Ministers, Scholars, Christians, as they will avoyd Gods, Christs, and their heavy displeasure, censure.

These

These Scriptures and reasons premised, I shall in the next place proceed to shew the true Original, prescription, use of Surplisses, Rochets, and other Vestments in Divine Offices, Churches; then answer the Arguments, Reasons produced for their use and continuance.

It is ingenuously acknowledged by (t) *Alcuinus de Divinis Officiis*, c. 38; 39. (u) *Honorius Augustodunensis*, *Gulielmus Durantus*, (x) *Thomas Waldensis*, to me (y) *Po-
pish Councils*, and the very *Roman Pontifical and Missal*, That white Surplisses and other Pontifical, Sacerdotal Vestments under the Gospell, were originally assumed from Aaron, & the Levitical Priests garments under the old abolished ceremonial Law. But who first invented, or enjoyned them to be worn in time of Divine service, Massie or Administra-
tion of Sacraments, they do not mention, nor yet the various mystical significations, groundless grounds,
and frantick reasons of their several Institutions. I finde in a spurious *Decretal Epistle* attributed to
(a) *Pope Stephen*, Anno Christi 261. this general
Clause concerning Priests Vestments, That the Gar-
ments wherein Priests and other Ministers of the Church
ought to celebrate Divine service, and minister unto the
Lord, ought to be consecrated, and decent, and applyed to
none other use, nor yet to be worn or touched by any but sacred
Persons. But what these Vestments were he particularly
defines not. If Surplisses, or white Rochets, as some
conceit, then they ought not to be touched by Schol-
ars, Choristers, Singing-men, and others who are no
consecrated Priests, nos in sacred Orders, as they are
now in Cathedrals, and some Colledges in our Uni-
versities, against this Popes and other his Successors
Decrees. This Decree the Century writers stile idle, si-
perfluous, altogether disagreeing with the word of God, and sa-
vouring of the mysterie of Iniquity; *Flaccus Alcuinus*, *De
Divinis Officiis*, c. 38, 39, 40. *Bochellus Decret. Eccles. Gal.*
l. 1. Tit. 7. l. 6. Tit. 17. *Honorius Augustodunensis* in his *Gem-
ma Anime*, l. 1. *Gulielmus Durantus*, *Rationale Diviuorum*,
l. 3. *Tho. Waldensis*, Tom. 3. tit. 4. cap. 29, 30. *Francis-*

^t *Gemma Ani-
ma*, l. 1. c. 118.
^u *Rationale Di-
vinorum*, l. 3.
^x *Doctrinalis*,
Tom. 3. Tit. 4.
cap. 29, 30:
^y *Bochellus De-
cret. Eccles. Gal.*
lib. 6. Tit. 17.

^z *Sursum Con-
cil. Tom. 1. p.
253. Gratian de-
Consecratione,
Dist. 1, 2. Sum-
ma Angelica,
Tit. Uefus; Sy-
vester. Tit. Be-
nedictio I. Pon-
tifcale & Mis-
sale Romanum,
Centur. Magd.
3. col. 246.*

cus Zerula Paxis Episcopalis, pars 1. Pontificale & Missale Romanum, with sundry others, have large discourses concerning the several sacred Vestments of Popes, Archbishops, Bishops, Deans, Deacons, Priests; and particularly of *Albees* and *Surplisses*. But who first introduced them into Christian Churches is a Question not easily resolved.

The next Authority I meet withall is the Decree of Pope *Eusebius* about the year 309. first recorded by

h De consecrati-
one dist. 1.

i Surius Concil.

Tom. 1. p. 311.

Centur. Magd.

4. c. 6. col. 480.

1271.

(b) *Gratian*, and (i) others out of him. *Consulto omnium statuimus, ut sacrificium Altaris non in serico panno aut tincto quisquam celebrare presumat, sed in puro linea vel linteo ab Episcopo consecrato, terreno scilicet lino procreato atque contexto, sicut corpus Domini Jesu Christi in Sindone linea mundo sepultum fuit.* John 19. 40. Mar. 15. 46. Mat. 27. 59. Lu. 23. 53. But this Decree of his, as it is forged, spurious, repugnant to the History of that Time, the phrase, tenent, and practise of that Age, and superstitious, as the Century writers prove and style it; so the reason produced by the Author of it, why Priests and Clergymen should celebrate the Sacrament of the Altar, not in a silken or died, but in a pure white linnen Garment made of Flax, ingendred out of the Earth; because Christ's body was buried in linen cloaths, is very absurd.

Had Christ celebrated his last Supper, or preached, prayed in a linen Surplisse whiles he lived, the inference had been tollerable; But since he never did it, for ought appears; and the Evangelists precisely record, that at his (k) miraculous transfiguration only, when he went apart up into a high Mountain with three of his Disciples alone from all other company, his Rayment (formerly of another colour) became shining, exceeding white as snow, so as no Fuller on earth can white them; and that only till his transfiguration was past: the Argument recycles upon the Author of this Imposture with great disadvantage. For 1. Christ never preached nor celebrated his last Supper in a white linnen Garment or Surplisse whiles he lived; Therefore no Priests, Bishops or Ministers, (who are his * Embassadors, and should imitate his Example)

* 1 Cor. 5. 20.

2 Pet. 1. 23.

3. John 2. 6. Eph.

5. 1. Phil. 2. 5.

2 Pet. 2. 21.

Example) ought to do it after his death. 2ly. Christ did not put on these linnen Garments himself, or to officiate in them; but *Joseph of Aramathea and Nicodemus*, wrapped his dead Corps in them to bury it; Therefore Bishops, Priests, Deacons should never put on white Rochets or Surplisses on their backs to preach, pray, or celebrate the Lords supper whiles they live, but only their dead Corps be wrapped up in them when they are interred. 3ly. These white linnen Garments wherein Christ's body was wrapped were only his Winding-sheet and Grave-cloaths; not a Surplisse, Albee, Stole or Rochet: neither were they consecrated by a Pope or Bishop, not worn in a Church, but only in a Sepulchre: yea our Saviour left them lying in his Sepulchre when he rose again, John 20. 5, 6, 7, 8. and never wore them afterwards: Ergo Bishops, Priests, Deacons, should only wear unconsecrated Winding-sheets, and fine linnen Garments in their Graves when dead; and there leave them when they rise again; not consecrated Rochets, Surplisses, Albees, Stoles in the Church when living; 4ly. Christ's Body was not wrapped in these linnen cloaths in any relation to his Priestly office or function; but only as a mere dead Corps to be interred, it being the usual manner of the Jewes thus to bury dead Corps, as well Laymen as Priests: witness John 19. 29. (quoted by this Impostor) Then took they the body of Jesus, and wound it in linnen cloath, with the spices, as the manner of the Jewes is to bury: compared with John 11. 44. So the (1) *Nazamones, Gracians, Spartians, Argives, Syrians, Sycionians, and other Nations* wrapped the dead bodies of their deceased Friends in white linnen cloaths, with spicess and balmes, and so interred them. Therefore if this reason be solid, all Men and Women as well Jewes as Gentiles, Pagans as Christians should wear white Rochets, Surplisses, Albees, Stoles in Churches, as well as Popes, Archbishops, Bishops, Priests and Deacons, because they are all alike interred and wrapped in white linnen Grave cloaths, when buried in their Graves.

¹ Alexander ab
Alexandro Gen.
Dieruin, I. 3.

c. 7.

The first probable authority in any true Antiquity, for Bishops, Ministers and Deacons wearing white Vests in the celebration of the Lords Supper, is that of Hierom, about 410. years after Christ, Advers. Pelagian. l. 1. c. 9. *Unde adjungis, genera vestium & ornatorum Deo esse contraria. Que sunt, rogo, inimicities contra Deum si tunica habuero mundiorum? si Episcopus, Presbyter & Diaconus, & reliquus ordo Ecclesiasticus in Administratione Sacrificiorum eum candida teste processerint. Cavete Clerici, cavete Monachi, vidue & virgines, periclitantes nisi sordidas vos atque pannosas vulgas aspiceris. Tace de hominibus seculi, quibus aperte bellum indicatur, & inimicitie contra Deum, si pretiosis atque nitentibus utuntur Exuvias.*

ⁿ Tom. 5. p.
235. D.

* He writes it
of the Jewish
Priests, not
Christian Minis-
ters.

^o Tom. 5. Col.
338. D. &
Tim. 2.

p Cent. Magd.
Tom. 5. c. 6.
Col. 652.

* Rationale Di-
vinorum l. 3.

q Ecclesiastical
Policy l. 5. sect.

And in his [n] Commentariorum l. 13. in Ezech. c. 44. *Vestibus lineis utuntur Aegyptii Sacerdotes, non solum intrinsecus sed & extrinsecus, (he means their Pagan not Christian Priests,) Porro religio divina, alterum habitum habet in Ministerio, alterum in usu ritaque communi.* Which compared with this former passage, intimates, that some Ecclesiastical Persons did then wear white Vests, in the Religious publick exercise of their Ministry, and Administration of the Sacrament: which is further evidenced by St. Chrysostom, ad [o] Populum Antiochiae, Serm. 60. Wherein he applying his Speech to the Ministers who distributed the Lords Supper to the people, useth this expression, *Hoc vestra dignitas, hoc securitas, hoc omnis Corona, (to keep scandalous unworthy persons from the Lords Table) non ut album et splendidam tunicam circumteatis induit.* Which he repeats again in his 83. Homily upon Matb. 26. *Hec est dignitas vestra, hoc stabilitas, hoc Corona precipua, non ut tunicam induit candidissimam per Ecclesiam ambuletis.*

Whence the [p] Century Writers observe, *Candida vestis meminit tantum obiter Chrysostomus, dum de Sacramenti corporis ac sanguinis Dominici administratione disserit.* From these passages of Hierom, and Chrysostom, * Durastus, [q] Mr. Hooker and others justify the Antiquity, use of Surplisses, though they do not positively define these white

white Garments to be Surplisses; nor can they prove they were constantly and universally used by much lesse prescribed to all Ministers, Deacons, and Ecclesiastical persons in that age, or some hundreds of years after, by any Oecumenical, National or Provincial Councils.

[r] *Gregory of Tours* in the 4th. Book of his Histories, c. 60. makes mention of the Arch-deacons putting on the Albe upon the Bishop when he officiated, which some take to be a Surplisse, about 640. years after Christ, but for Bishops or Priests constant use of them by any Canon or Law in that age, I yet remember none. About

^r See Cent. Magd.
6. 66. Col. 337.

700. years after Christ, Pope [s] *Sylvester* and other Popes brought in the use of Stoles, Surplisses, with other Priests Massing Vestments by degrees, and soon after turned their Masses and Divine Services, by their manifold disguised Vestments, Ceremonies, Processions, Bowings, Crossings, ridiculous, antique, fanatick innovations, gestures, into a mere Pagentry or Enterlude, as is evident

^s Cent. Magd. 9.
Col. 153, 154.

by [t] *Ordo Romanus Antiquus de Divinis Catolicae Ecclesie Officiis*, said to be compiled about 800. years after Christ: by Abbot *Alcuinus*, Tutor to *Charles the Great*, *De Divinis Officiis* cap. 38, 39. published about the year 802.

^t Bibl. Patrum
Tom. 8. p. 397.
398, &c. 3

where he at large describes the use, original, and reason of instituting the several sorts of Pontifical and Priests Vestments, both under the Law and Gospel, parallelling them and the grounds of their institution together.

After whose time I find [u] several Canons made in divers Provincial Councils in France, for the use of Albes and Surplisses in the Celebration of Masses and Sacra-

^u Bochelles De-
cret. Eccles. Gal.
1. 1. Tit. 7. 1. 3.
Tit. 1. 1. 6. Tit.
17.

ments; the use of them being continued, and successively prescribed in all Popish Churches since that age to this very day, which not only make the putting on or [x] wearing a Surplisse by every Priest in the Act of his Ordination, and of a Robe, with sundry other Episcopal Vestments and Ornaments upon Bishops, a principal part, badge of their Consecration, as the Roman Pontifical and Ceremonial prescribe in their Rubricks, but likewise in their Missals, Pontifical and Ceremonial of Bishops, enjoyne set forms

^x Cent. Magd.
9. 10, 11, 12, 13,
&c. cap. 6. Baro-
nii Annales Spon-
danus, Missale,
Pontificale & Ce-
remoniale Roma-
num.

of Prayers and Crofings to be used by Bishops in the consecration of, and putting on of Roseters, Albees, and other Trinkets when they are to officiate, or discharge their Ministry in them; which I shall here insert, that all may discern their superstition and vanity. I shall begin with their consecration of these Garments.

* At the end of
Missale Romanum. Ex Decreta
Sacri Concilii
Tredicarii Reformationis, &c. Anno
Anno 1630.
Benedictiones Di-
versae, p. 101,
101. Pontificale
Romanum, p. 112.
P. 357, 358.

* Innovationibus nostris, had been better.

* Here they make
3. Crofes.

* *Benedictio Sacerdotalium indumentorum in genere.*

V. Adjutorium nostrum in nomine Domini.
R. Qui fecit celum & terram. *V.* Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

O Mnipotens & sempiterne Deus, qui per Moysem famulum tuum pontificalia & sacerdotalia, seu levitica vestimenta, ad exsplendum in conspectu tuo ministerium eorum, ad honorem & decorum nominis tui fieri decrevisti: adesto propriis * invocationibus nostris: & haec indumenta sacerdotalia, desuper irrigante gratia tua, ingenti benedictione per nostrae humilitatis servitium * purissimare, & bene dicere, & consecrare digneris. At divinis cultibus & sacris mysteriis apta & benedicta existant: his quoque sacris vestibus Pontifices, & Sacerdotes, seu Levite tui induiti, ab omnibus impulsionibus scilicet tentationibus malignorum spirituum muniti & defensi esse meheatut: tuisque mysteriis apte & condigne servire & imitari, atque in his tibi placite & devote perseverare tribue. Per Christum Dominum nostrum. *R.* Amen.

Oremus.

D EUS, invictæ virtutis triumphator, & omnium rerum creator ac sanctificator: intende propitius preces nostras; & haec indumenta levitica, sacerdotalis & pontificalis gloria, ministris tuis fruenda, tuo ore proprio bene dicere, sanctificare, & consecrare digneris; omnesque eis utentes, tuis mysteriis aptos, & tibi devotè ac laudabiliter servientes, gratos efficere digneris. Per Dominum nostrum.

Oremus.

Oremus.

Domine Deus omnipotens, qui vestimenta Pontificis
bus, Sacerdotibus: & Levitis, in usum taberna-
culi foederis necessaria, * Moyen famulum tuum agere * Nos Aaron,
Priests, Popes
or Bishops.
jussisti, eumque spiritu sapientiae ad id peragendum re-
plevisti: haec vestimenta in usum & cultu mysterii tui be-
ne*d*icere, sancti*f*ficare, & conse*c*rare digneris; atq;
ministros altaris tui, qui ea induerint, septiformis Spir-
itus gratia dignanter repleri, atque castitatis stola, beata
facias cum honorum fructu operum ministerii congruen-
tis immortalitate vestiri. Per Christum Dominum.
R. Amen.

Deinde aspergit ipsa indumenta aqua benedicta.

Specialis Benedic*tio cuiuslibet Indumenti.*

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cælum & terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Domine Omnipotens bonarum virtutum dator, &
Dominum benedictionum largus infusor, Supplices
te rogamus ut manibus nostris opem tuæ benectionis in-
fundas, & has Caligas & Sandalias, vel Amictum, vel Al-
bam, vel Cingulum, vel Stolam, vel Manipulum, vel
Tunicellam, vel Dalmaticam, vel Planetam divino cul-
tui Præparata, vel præparatum, vel præparatam) vir-
tute sancti spiritus bene*d*icere, sancti*f*ficare, & con-
se*c*rare digneris, & omnibus eis (vel eo, vel ea) uten-
tibus gratiam sanctificationis sacri mysterii tui benignus
concede, ut in conspectu tui sancti, immaculati atque
irreprehensibiles appareant, & auxilium misericordia
tuæ acquirant. Per Dominum nostrum Jesum Chri-
stum filium tuum, qui tecum vivit & regnat in unitate
spiritus sancti Dei, per omnia sœculorum. Amen.

Deinde aspergit ea aqua benedicta.

G 3

After

Before and after which follow several Chapters and forms, *De Benedictione Mapparum, seu Linteaminum Sacri Altaris, De Benedictione Corporalium, De Benedictione nove Crucis, De Benedictione Crucis Pectoralis, De Benedictione Imaginem aliorum Sanctorum, De Benedictione vasorum & aliorum vasorum in genere. De Benedictione Tabernaculi sive vasculi pro Sf. Eucharistia Conservanda, De Benedictione Casparum pro Reliquiis & aliis Sanctuariorum includendis, De Benedictione & impositione prime lapidis pro Ecclesia edificanda, De Ecclesia Benedictione seu Consecratione, De Altaris consecratione, De Benedictione Tobaleorum, Vasorum & Ornamentorum Ecclesie & Altaris consecratorum, De Altaris consecratione quæ sit sine Ecclesiæ dedicatione, De Altaris consecratione, cuius Sepulchrum Reliquiarum est in medio summitatis stipitis, De Altaris portabilis consecratione, De Benedictione Cimiterii, De Reconciliatione Ecclesie & Cimiteris, De Reconciliations Cæmiterii, sine Ecclesiæ Reconciliatione, De Consecratione Patene & Calicis, De Benedictione Signi vel Campane: (One Consecration and Superstition still engendring another almost in infinitum according to Popes and Prelates fanatick devises.) All which traine and beadroll of consecrated particulars must dance attendance on massing Priests and Prelates, to make their Popish Masse, and Divine service compleatly meritorious, that I say not impious, theatrical, ridiculous, and their Bishops, Priests, little different from, if not far worse and more antique than common Stage-players; as those who seriously peruse their *Roman Pontificals, Ceremonials, Missals, and Durantus his Rationale Divinorum* cannot but conclude: And therefore should resolve with the Apostle, *1 Cor. 13. 11. When I became a man, I put away (these) childish things,* which old childish Prelates, and bis puerisenes, overmuch admire and contead for, as if all Religion and Devotion consisted in such Fopperyes.*

When all these Massing Utensils are thus consecrated, and these Episcopal and Sacerdotal Garments hallowed by Bishops; yet neither Priests nor Bishops must presume

to put any of them on to say Mass, or administer Sacra-
ments, without the use of special Prayers prescribed by,
and thus registered in the *Preparatio ad Missam*, prefixed
to all the Roman Missals, set forth and revised by Pope
Pius the fifth, and Clement the eighth.

*Orationes dicendæ ab Episcopo, quando in Ponti-
ficalibus celebrat. Ad Caligas.*

Calce Domine, pedes meos in preparationem Evange-
lii passio, & protege me in velamento alarum tuorum.

*Cum exiuitur * Cappa.*

Exue me, Domine, veterem hominem cum moribus & ali-
ebus suis: & indue me novum hominem, qui secundum De-
um creatus est in justitia, & sanctitate veritatis.

Cum lavat manus.

Da Domine virtutem manibus meis ad abstergendam om-
nem maculam immundam: ut sine pollutione mentis &
corporis valeam tibi servire.

Ad Amictum:

Pone Domine galeam salmis in capite meo, ad expugnan-
das omnes diabolicas fraudes: inimicorum omnium ver-
sus superando.

* Or Impone
Domine, Capiti
meo Galeam Sa-
luti.

Ad Albam.

Delba me, Domine, & a delicto meo munda me: ut cum
bis qui stolas suas dealbavorum in Sanguine Agni, gau-
diis perfruar semperernis.

Ad Cingulum.

Precinge me, Domine, cingulo fidei, & virtute castitatis
lumbos meos, & extingue in eis humorem libidinis, ut
jugiter maneat in me vigor totius castitatis.

* Priests ma-
riage would
do this better
than a Girdle,
1 Cor. 7. 1, 3,
3, 4, 5, 9.

Cum accipit Crucem pectoralem.

Munire digneris me, Domine Jesu Christe, ab omnibus
inimicis inimicorum omnium, signo sanctissime Crucis
tue: ac concedere digneris mibi indigno seruo tuo, ut sicut
banc Crucem Sanctorum tuorum reliquias reseruant ante pedem
meum teneo, sic semper mente retineam & memoriam passionis,
& sanctorum victorias Martyrum.

Ad

Ad Stolam.

Redde mihi, Domine, obsecro, Holam immortalitatis,
quam perdidisti in prævaricatione primi parentis : &
quamvis indignus accedere præsumo ad tuum sacrum mysterium
cum hoc ornamento, præsta ut in eodem in perpetuum me
reas letari.

Ad Tunicellam.

Tunica jucunditatis, & indumento letitiae induat me
Dominus.

Ad Dalmaticam.

Inde me Domine indumento salutis, & vestimento letitiae
& Dalmatica iustitiae circunda me semper.

Ad Chirothecas.

Circunda Domine manus meas munditia novi hominis, qui
de celo descendit : ut quemadmodum Jacob dilectus tuus,
pelliculis hædorum operis manibus paternam benedictionem,
oblato patri cibo potuisse gratissimos impetravit; sic &
oblataper manus nostras salutari hostia, gratie invenienti
dictionem merear. Per Dominum nostrum Jesum Christum
filium tuum, qui in similitudinem carnis peccati pro nobis ob
tulit semetipsum.

Ad Platinetam.

Domine, qui dixisti, Jugum meum suave est, & onus me
um leue : præsta ut illud portare valeam, quid presum
consequi tñam gratiam.

Ad Mitram.

Mitram, Domine, & salutis galeam impone capiti meo
ut contra antiqui hostes, omniumque inimicorum me
rum insidias in sensu evadam.

Ad Annulum cordis.

Cordis & corporis mei, Domine, digitos virtute decora, &
septiformis Spiritus sanctifications et cumda.

Ad Manipulum.

Merear, precor Domine, manipulum portare me
te fæbili, ut cum exultatione positionem accipiam cum
justis.

Orations

Orationes dicendas cum Sacerdos induitur Sacerdotalibus paramentis.

Cum lavat manus; **A**d Amictum dum ponitur super caput;
Ad Albam, cum ea induitur; **A**d Cingulum, cum se cingit; **A**d Manipulam, dum imponitur brachio sinistro; **A**d Stolam dum imponitur collis; **A**d Capsulam cum assumitur. Are the same with those forecited, which the Bishop useth when he putteth them on.

If these respective Vestments and Prayers be necessary or convenient for Priests and Bishops, then certainly for all other Christians too.

The (a) Roman Pontifical, in the Title *De Clerico faciendo*, prescribes, that when any Clerk or Clergy-man is to be made, *quilibet ordinandorum babere debet suum Superpellicium super brachium sinistrum, & candelam in manu dextra*: and after their shaving by the Bishop in four places in their heads, and some Prayers, Crosses and Benedictions, (there at large recited) the Bishop fitting with his Miter, and taking in his hand the Surplice, saith unto them all. *Induat novum hominem, qui secundum Deum creatus est, in iustitia & sanctitate veritatis, & mox imponit illud (Superpellicium) cuilibet repetendo. Induat te, &c. immittens usque ad scapulas, & immediate trahens, si unum tantum sit Superpellicium, sicque facit usque ad ultimum, quie eo totaliter induitur.* After which, in the Title, *De Minoribus Ordinibus*, follows this Rubrick: *Ordinandi omnes ad quatuor minores Ordines, esse debent Superpellitis induiti, cum candela in manu dextra.* And in the Rubrick *De Consecratione Diaconi & Sacerdotis*, it writes, *Fisigitur amictu, Alba, cingulo, & manipulo paratis, ac stolam in sinistra manu, & candelam in dextra, ac dalmaticam super brachium sinistrum tenentibus, &c.* the Archdeacon presents them to the Bishop to be ordained. *Post hec Pontifex accipiens Stolam, &c. et Dalmaticam, induit ea quemlibet successivè usque ad humeros, & sic usque ad ultimum, & hoc, si una tantum sit Dalmatica: Si vero quilibet suum habet, tunc singulos sua totaliter induit, dicens cuiuslibet;*

libet; Accipe stolam \pm candidam de manu Dei, &c.
Induat te Dominus indumento salutis, & vestimenta letitiae, & Dalmatica iustitiae circumdet te semper, in nomine Domini, R. Amen. Their * Ordination being ended, in loco convenienti sacras uestes deponunt. So in the Consecration of a Bishop elect, among other things, Vestments for his Consecration, there are prepared,

* Pontificale Romanum, p. 37, to 31.

Item Paramenta omnia Pontificalia, coloris temporis Officio Missae convenientis, videlicet, sandalia, amictus, alba, cingulum, crux pectoralis, stola, tunicella, dalmatica, chitone, planeta, mitra auriprygiata, annulus pontificalis, baculus pastoralis & manipulus, &c. Adsum duo ad minus Episcopi assistentes, qui induuntur Rocchetto, & si sint regulares, superpellicea, amictu, stola, pluviali, coloris temporis Officio Missae convenientis, & mitra simplici alba, & quisque beatum suum Pontificale. After many Prayers, Crossings, and other ridiculous Ceremonies, Episcopi assistentes ducent Eleclum ad Capellam suam, & ibi deposito pluviali, Acolyti induant illum sandalia, ipso Psalmos & orationes confuetas legentes. Deinde tunicella, dalmatica, casula, & manipulo induuntur, quibus induitus incedit ad suum altare, &c. After which his Mitre, Ring, Pastoral staff are consecrated, put on, and delivered to him by the Bishop, with many Prayers, Solemnities, Crossings, Bowings, Kneelings, Prostrations, changes of habits, places, and antique Gestures, fitter for a Stage than a Church. When an Archbishop is consecrated, he hath a Pall put on, and super added to all these forecited Vestments, which must be used only upon certain special feasts and occasions, put on with the like superstitious Ceremonies and Formalities, recorded in the Roman Pontifical: the serious perusal whereof, and of Durantus his Rationale Divinorum, l. 3, 4. is sufficient to make all grave, judicious, sober Christians, to nauseate such theatrical disguises and Vestments, on which grave old Bishops over-much dote, as little Children use to do on their Babes, Toyes and Rattles.

The first forein Synod wherein I find the use of white Garments and Surplisses prescribed to Priests, Canons, Chaplains,

Chaplains, is that held under * Galo and Simon the Popes Legates in France, Anno Dom. 1215. which among other Decrees reproving the luxury, pride and excesses of Priests Garments, expressly prohibited them to wear Garments of any other colour but white; or black, or red, and commanded, *ut sine Suppliciis (Superpelliceis) vel tunicis lineis, vel capis clausis extra domos suas de cetero non incedant;* that from thenceforth they should not walk abroad out of their Houses without Surplisses, or linen Coats, or close Hoods: But this Decree relates

rather to their ordinary wearing Habits, than to their sacred Vests, and enjoynes them to wear Surplisses and white Garments as well in their Houses as in the Church; wherfore it addes, * *Nullus permittatur deserire altari nisi in Superpellicia vel capa clausa.* After which it subjoynes, *Sacerdos sive Diaconus corporalia sepe abut, induit Superpellita, in vase mundo specialiter ad hoc deputato; omnes vero ablutiones, si fieri potest, in piscina reponantur, vel saltem prime, cetera autem in baptisterio.*

Here Priests and Deacons are made Lawndresses to wash their Corporals, arrayed in their Surplisses when they wash them, and the water wherein they wash them must be reserved in a consecrated Cisterne, or in the Fontas holy, and one superstition, foppery begetting another, till endless, it proceeds further; *Item linamenta Altaris & instrumenta Sacerdotalia non nisi a Sacerdote vel Diacono, vel aliqua bona matrona vel virgine, sua appositione aliorum pannorum, convenienter, quando opus fuerit abluantur, ita ut munda & nitida conserventur; quia nemis absurdum, fordes esse in vestibus sacris, qua dedecent etiam in profanis.* * The like concerning their washing was decreed in the Synod Ecclesiae Trecensis in France, Anno 1427. and by other French Synods.

The next Synod (prescribing the use of Surplisses under pain of Excommunication) in the time of divine service, is the Popish Synod of Poisiers in France under Americus, Anno 1367. which thus decreed, * *Precipimus sub pena excommunicationis, quod cum Clerici, p. 1322.*

* Bochellus De-
cret. Eccle. Gal.
L. 6. Tit. 7. c.
24, 25. p. 1010,
1221.

* Bochellus De-
cret. Eccle. Gal.
L. 3 Tit. 1. De
Eucharistia, cap.
32. 15. 62.
See c. 43, 44,
45.

* Bochel. ibid.
c. 114, 115,
116, 117, 118.

* Bochel. Decr.
Eccl. Gal. l. 6.
iii. 17. c. 31.

seu Capellani in Ecclesiis parochialibus adstant administrantes cum divina celebrantur, honeste Superpellicitis sint traduti.

a Bochellus Decret. Eccles Gal. l. 3. Tit 1. c. 5. p. 364.

The (a) Synodalia Ecclesie Trecensis in France, An. 1427. thus decree the wearing of Surplisses by Priests, Attendant etiam Sacerdos vel Clericus ministrans in Missa, ut se habeat honeste, & si fieri potest, capam habeat seu Superpellicem quo sit indutus, maritae in solennitatibus. They subjoyn, if the Priests nose in saying Mass chance to bleed, and any of the blood fall upon his Surplice, after the blood stopped, he is to proceed in his Mass, having first washed his hands in silence, mutatis tamen prius vestimentis Sacerdotibus, & pannis altaris, si sint sanguine maculati.

b Bochellus Decret. Eccles Gal. l. 1 Tit. 6. c. 54. p. 60.

(b) John Damboise Bishop of Lingon, in a Synod held in France, Anno 1491. made this Decree, That all having Benefices with Cures should wear Surplisses at Mass, Vespers, and in the Celebration of all Divine Offices. Precipimus omnibus & singulis Presbyteris beneficia Curata habentibus aut regentibus, ut dum ipsi pro Missa, Vesperis, aut aliis Officiis Divinis. in eorum Ecclesiis Celebrandis aut dicendis interesse contigerit, sint decenter et honeste Superpellicis induit, et sine ipsis ad Divina Officia publice accedere non possunt.

c Bochellus Decret. Eccles Gal. l. 3. Tit. 1. c. 78. p. 371. c. 114. p. 378.

(c) Synodus Senonensis in France, An. 1524. enjoynes the Priest to wear a Surplice when he carries the Sacrament to sick persons. Quotiens contigerit Sacerdotem deferre sanctam Eucharistiam ad infirmos, habeat Sacerdos Superpellicum et Stolam, & incedas tam eundo quam redundo usque ad Ecclesiam in habitu decenti, faciatque ante se deferri lumen, & campanulam pulsantem preaire.

d Ibid. c. 79. p. 371. c. 91. p. 374.

(d) Synodus Carnotensis in France, An. 1526. ordained the like in these words, Ordinamus, quod ubi ad infirmos deferendum erit corpus Christi, Sacerdos delatus primus lavet manus, deinde induat Superpellicum, et Stolam superponat, incedensque cum honestate, reverentia & honore, orationes & preces ad Deum fundat, faciat lumen ante se deferri tam eundo quam redeundo, & campanulam pulsari.

The Synod of Paris, Anno 1557. decreed Surplisses to be worn at Mattins, Masses, publick Prayers, Litanies, Confessions, and at Celebration of the Eucharist, Marriage, and extreme Vaction. (e) *Parocbi, eorum & Bochellus l. 6.*
*Vicarii & ceteri Sacerdotes, in divinis obsequiis Missarum Tit. 17. de vesti-
*Matutinarum & Vesperarum, in supplicationibus publicis, tibus & Dorna-
*Litanis & confessoribus Suppliciis utantur, in Eucha- tu Clericorum,
*rissie vero, Matrimonii, & Extremi Unctionis administratio- c. 20. p. 1020.****

ne, stolam addant Suppliciis. After this (f) *Synodus f Bochellus l. 3.*
Aquensis in France, Anno 1585. made this Decree con- Tit. 17. c. 14.
cerning Clergy-mens wearing of Surplisses and other P. 1018, 1019.
*Vestments, Clericalis ordinis homines, cum Ecclesia versan-
*tur quo tempore Superpelliceum induere non debent, ne fint
*fine toga exteriori, presertim horis quibus divina celebrantur,
*aut populus ad Ecclesiam accedere solet : Nec verò absque oa-
*etiam in Diocesanis locis, viciis aut pagis predeant, nisi cum eos
*pedibus iter facientes via difficultas & longitudo aliter cogit,
*Superpellicis, cum Ecclesia usus id postular, omnes utan-
*tur, quæ non lacera sint, non lazdida, et quæ etiam ma-
*nicas habeant. Superpellicea autem illa quæ manicas
*carent, & quæ non Superpelliceorum sed Mantillum
*nomine potius digna sunt, omnino prohibemus. Canonici
*verò Cathedralium & Collegiarum, quo tempore Cappa in-
*duuntur, ii Rocheto induantur sub Cappa. Clerici autem
*cum Superpellicis fuerint induiti, nullo modo in mani-
*bus flores, nec aliud quod statui suo & Ecclesia non conveniat,
*babeant ; non vagentur per Ecclesiam, nec deambulent, nec
*circumcursent, sed graves semper sint in incessu & statu.
*Singuli autem præterea presertim qui in aliquo minorum sal-
*tem ordinum sunt, proprium Superpellicetum habeant,
*quo etiam in Ecclesia, cuius ascripti sunt et alibi, cum ip-
*si suis fungi muneribus contigerit, uti possint. Si quis
*personatus, uestes Clericales aut monachales, vel ad eorum for-
*mam induerit, & is qui eas assumperit, & is qui accomodarit,
*graves, penas subeant. Qui verò Clericus, cuiusvis etiam
*gradus ordinis, dignitatis in aliquo de præmissis non obtin-
*peraverit, is præter penas jam inficias, aut salutari peni-
*tentia, aut pecunia, aut suspensione ab ordinum munere, et
*beneficiorum****************************

beneficiorum administratione, aut ipsis etiam beneficiis, aut carcere, aut exilio, aut pluribus simul ex iis penit, aut gravi. oribus pro modo culpe, Episcopi arbitratu multetur. Qui item in eadem re peccaverit, duplicita pena pro ratione criminis, ab eodem plectetur.

This Synod likewise decreed, that the Parish Priest who is to carry the Eucharist to sick Persons, do wear a

* Bochellus, l.
3. Tit. 1. c. 79.
P. 373.

Surplice, and proceed in this manner, * Ubi manus la-
verit, tum Superpellicea, Stola, pectorale ubi potest
indutus, ad altare genibus flexis oret. Sacerdotes vero ce-
teri Clericive qui comitantur Superpellicem arbitrantur.
Si Canonicorum capitulum sit, cappon vel almutiam, aliudve
indumentum, ut illis in choro moris est. Reliqui fideles bini
prosequantur capite aperto, & quamplurimi candelis accensis,
ac primo loco viri, in quibus scolares sanctissimi Sacramenti
precedant, postremo feme: Omnes, presertim Ecclesiastici
homines, hymnos & Psalmos penitentiales, aliosve intima ani-
me pietate, simul cum Parochio, sed alternatim pronunciant,
atque alii etiam religiosi orient. It likewise addes, * In ce-
lebratione Missae Sacerdos ne se conserat ad altare, nisi Cle-
ritum in decenti habitu, & cum Superpellico mundo
cum manicis, sibi inservientem babuerit; injoyning the
Parish Clerke to wear a Surplice as well as the
Priest.

* Bochell. Decr.
Eccl. Gal. l. 1.
Tit. 7. De cele-
bratione Missae,
c. 5. p. 60.

This last French Popish Synod prescribes the constant use of Surplisses to all Canons, Prebends, Parish Priests and Curates under several Ecclesiastical and Temporal punishments, with greatest rigour and severity; when as *Ordo Romanus Antiquus de Divinis Officiis*, & *Missæ*, the Roman Pontificals, Ceremonials, Missals, in their Rubrics of saying or singing Mass, prefixed to them, do onely enjoyn their use without any penalties Ecclesiastical or Civil expressed in them, to be inflicted on Non-Conformists thereunto.

For the use of Surplisses in our British Churches, during the Britons or Saxons times, I remember nothing in Canons or Histories; only our *Alcuinus*, Tutor to *Charles the Great*, An. 800. *De Divinis Officiis*, c. 98, 39. writing of

of the several Vestments wherewith Priests were clad in the Old Testament, Observes, *Placent etiam nunc Ministri Ecclesie Christi superhumerales quod amictum vocamus*, ^{a Opera Lucis} quando ad altare ministrant; quo dicit ex libro purissimo. ^{tia, 1617. col.}
1085, sc.
 Per linum quod ex terra fumitur, & per multos labores ad candorem ducitur, designatur corpus humanum, quod ex terra constat. Sicut ergo linum per multos labores ad candorem reducitur, ita corpus humanum multis calamitatibus attritum, candidum et purum esse debet ab omni sorde peccatorum. Postea sequitur Poderis, que vulgo Alba dicitur; significat autem perseverantiam in bona actione. After which he mentions the Stola, Dalmatica, Casula, used by Priests; and Pallium Archiepiscoporum, to distinguish the Archbishop from his Suffragans, subjoining, *Stephanus natione Romanus ex Patre Labio (ut legitur in gestis Pontificalibus)* constituit Sacerdotibus Levitisq; *Vestes sacras in uso quotidiano non utrū nisi in Ecclesia.* Whether any of these Garments were then used in England, or the same with Surplisses for fashion, as colour, I cannot define. The first mention I observe in our Historians of Surplisses and their wearing by that Name, is in the year of our Lord 1237. the 21. of Henry the 3d. where * Mat. Paris records, That Otto the Popes Legate summoning all the Popish Bishops, Abbots and Clergy to a Council in Pauls Church, London, to which he went in great pomp, entering the Church; he put on his Pontifical Garnments, and among the rest a Surplisse, which he thus exprefseth; *Pontificibus se induit, scilicet Superpelliceo, et desuper cappa Chozali pellibus variis furrata, et mitras, et praecedentibus Archiepiscopis Cantuariensi et Eboracenfi eum cum processione solemni, cum cruce et cariis accensis et cum Letaria.* The second day the Council being begun, missi sunt ex parte Domini Regis, Comes Lincolniensis Johannes, et Johannes filius Galfridi, et Gulielmus de Rae, Canonicus sancti Pauli, *ut dicto Legato ex parte Regis et Regni inhaberent, ne tibi contra Regiam Coronam et Dignitatem aliquid statuere attemptaret, et remansit ibi, ut hoc observaretur, Gulielmus de Rae Capa canonica et Superpelliceo,*

^b Hist. Angl.
 Tiguri, 1589.
 p. 431, 432.
 Londini,
 1140.

Superpelliceo, alias reedentibus. By which it seems the Canons late in this Council in their **Canonical Caps, or Coules and Surplisses,** as well as the Popes Legate himself. About the year 1290. **John Peckham** Archbishop of **Canterbury**, appropriating the Church of Preston to the Monks of **Canterbury**, and endowing a perpetual Vicar in it, granted in the **Instrument**, that the Monks, * *Onera reparacionis et refectionis Concilli prædictæ Ecclesiæ de Preston intus et exterius, necnon et inventionis librorum, Vestimentorum Superpelliceorum, et ornamentorum dñe Ecclesiæ, quæ per Ecclesiæ Rectorum inveniri et reparari debent aut solent, subeant.* Which intimates that Priests and Vicars did then use to wear, and find their own Surplisses, and by the same **Archbishops Provincial Constitutions**, who decreed, || *Dignissimum ut Sacramentum Eucaristie circumferatur cum debita reverentia ad Egrotos, Sacerdoti saltem induito Superpelliceo gerente orarium cum lumine prævio in lucerna, cum campana, ut populus ad reverentiam debitam excitetur qui ad prosterendum se, vel adorandum saltem humiliiter, informatur Sacerdoti ali prudentia, ubique Regem gloriae sub panis latibulo evenerit deportari,* The original ground of kneeling at, as well as to the Sacrament. This is the 1. Constitution in our Church I have yet observed, prescribing Priests to wear Surplisses when they delivered the Eucharist, or carried it to sick persons, on which **Lindwode** hath this Gloss, *Et sic tolerare potest licet Minister Sacerdotis non sit induitus Superpelliceo, licet honestus sit quod ipsius Minister Superpelliceo induatur considerata qualitate Beneficii et facultatibus ejusdem.* Which intimates that Parish Clerks should wear Surplisses as well as Priests.

* **Provincialis Gut. Lindwode l. 3. De Ecclesiæ edificandis, f. 182. In annis de Atri Constituções Provin-** ciales; f. 146. b. **Cupa de Choro, tria Superpellicea, unum Kochetum:** On

On which Lindwode hath this Gloss, *Tria Superpellicia ad usum scilicet trium Ministeriorum Ecclesie, vixit. Sacerdoti, Diaconi & sub-diaconi. Rochetum, quod differt a Superpellicio, quia Superpellicium habet manicas pendulas, sed Rochetum est sine manicis, & ordinatur pro Clerico Ministratore Sacerdoti, vel forsitan ad opus ipsum Sacerdotis in Baptizando pueros, ne per manicas ipsius brachia impedianter. His next Successor Walter Raynolds, decreed, * That Archdeacons among other things, should take care that there should be in every Parish Church, ad minus duplicita Sacerdotalia Vesta menta (the one for Lords dayes, the other for holy days, as Lindwode Glosseth it) & ut honor debitus divinis Officiis in omnibus impendatur, precipimus etiam, ut qui altari ministrat Suppellico induatur.* On which Lindwode hath this Gloss, vixit. Presbtero celebranti affitens, & idem in Messe tempore ministrans : vel potest intelligi de Sacerdote quovis tempore accidente ad altare ut aliquid faciat vel disponat circa corpus Christi, ut videlicet, illo tempore sit induitus Suppellico, et juxta communem intellectum die supplicio, i.e. ueste linea ad talem usum preparata, de qua tamen helle non memini me legisse in toto corpore Iuris Canonici vel civilis, nec etiam in sacra Scriptura: sit tamen de eo mentio 1. de Eccles. edif. c. ut Parochiani, et potest significari per tunicam Lineam qua induabantur filii Aaron, in veteri lego, de qua legatur, Exod. 28. ac finem, sed etimo quod propriè Suppellicium est indumentum de pelli cum confectum, sed in nostro communi usu, intelligatur ut prius dixi.

The use of these Rochets, Surplisses, and other Massing Vehments introduced by Popish Councils & Decrees to celebrate the Mass, & Massie Priests, Prelates officiating in them at their consecrated Altars, (who likewise clad and wrapped up their consecrated Host or Breaden God in a pure white linnen Corporal, by the prescription of the self-same Constitutions, Canons, Missals, Pontificals, Ceremonials, Rituals, which enjourn Rochets, and Surplisses) continued in our Church till the abolishing of all Romish Masses, Pontificals, Missals, by K. * Ed. the 6.

* Provincialis
Gul. Lynchwood,
l. 1. De Officio
Archidiocesis.
fol. 38.

* See 1. E. 6. c. r.
2. & 3. E. 6. c. 1.
3. & 4. E. 6. c. 10.
5. & 6. E. 6. c. 1.
Fox Act and
Monuments, vol.
2. p. 658, to 670:

and his Parliaments, by certain steps and degrees in the 1, 2, 3, 4, 5, and 6. years of his Reign, not without some opposition, and an open Rebellion in Devonshire, Cornwall, and other places, by Popish Priests and their Confederates. In the first Edition of the Book of Common-Prayer, enjoyned to be publickly read by the Statute of 2, & 3 E. 6. c. 1. not only all * Bowings to, and towards the Altar, and Hostia, praying towards the East, standing up at Gloria Patri, the Gospels, Creeds, bowing at the Name of JESUS, reading second service at the High Altar when there was no Sacrament there administred, with other Ceremonies prescribed by former Mass-books, Breviaries, Pontificals were abolished and left out of the Rubricks, as superstitious, useless, offensive; but likewise the wearing of Palls, Planets, Chimeres, Lawn Sleeves, Sandals, Copes, Hoods, and other Vestments, (except only a Rochet, to be worn by Arch-bishops, Bishops, and Surplisses only by Priests and Deacons) were totally laid aside as Popish superfluities, or unnecessary Disguises; and it was generally expected by divers zealous Protestants, that Rochets, Surplisses, and square Caps, would have been then likewise taken away upon the same account, being all appurtenances to the Mass, Mass-Priests, and only prescribed by Popes and Popish Missals, Pontificals, Canons, Decretals. But the King and Commons not holding it necessary or convenient to reform all things at first, but by degrees; * Mr. John Hooper (a learned Divine in great reputation with the People, Lord Protector, and others for his excellent constant daily preaching and piety) being soon after elected Bishop of Gloucester, scrupling to wear a square Cap, Rochet, Surplice, and refusing to be consecrated in his Pontificalibus, reputing them as TRIFLES, tending rather to SUPERSTITION than otherwise: and learned Peter Martyr (then Regius Professor in the University of Oxford) though a Prebend of Christ-Church, constantly refusing to wear a Surplice in the Quire there at any time; and in a Letter

In Fox Aells and Monuments, vol. 3 p. 146, 147, Dr. Heylins History of the Reformation of the Church of England, p. 90, 20. 98.

ter to a private Friend, July 1. 1650. (desiring his judgement concerning square Caps and Surplisses) declaring, *That though they were things indifferent in themselves, which make no man of themselves godly or ungodly by their use or forbearance; yet he thought it most expedient for the good of the Church, that they and all others of that kind should be taken away when the next opportunity should present it self: because where such Ceremonies were so stiffly contended for, which were not warranted and supported by the word of God, commonly men were less solicitous of the substance of Religion, than they were of the circumstances of it.* And John Alasco, Tymes, Mr. John Rogers, Mr. John Philpot, and other learned Protestant Ministers then denying to wear these Vestments, yea decrying them as Superstitious, Popish, Massing attire, altogether as unfit for the Ministers of the Holy Gospel, and Evangelical Bishops, as those other Vestments then abolished; And Mr. Calvin, * Zwingli, with other eminent Protestant Divines, quite exploding their use in foreign Churches, and declaring their judgements against them to the Lord Protector, Cranmer, Ridley, and other Bishops; thereupon in the Parliament of 5, & 6 E. 6. c. 1. the Common-prayer-book was revised, amended in sundry particulars, and *the use of the Rochet, Surpliss, Caps and Vestments prescribed by the Book of 2, & 3 E. 6. quite laid aside, the reason whereof are expressed in the Preface to that Book, why some Ceremonies were continued, and others laid aside, and in the Articles of Religion set forth by Edward the 6th. Anno 1552. Artic. 21. 23. Neither were they actually or legally revived by the Common-prayer-book revised, corrected, ratified by the Statute of 1 Eliz. c. 2. that Act injoining all things to be done according to the Book of 5, & 6 Ed. 6. and none other or otherwise, in which there was nothing concerning these Garments.

What hot unchristian Schismes, Contests about Rochets, Surplisses, the form of Bishops, Priests ordinary Vestments, and Formalities afterwards sprung up between

*Excepit
hac avaritia
que se Hypocrite
se fuso ad hunc
modum vindictat.*

*Nobis Christus
unice spelandus
est. Quicquid
aliter geritur ab
que ipse gesuita.
flagitium est De
lux mundi Ec-
clesiastici justius
liber extraudens
est si quis digne
velit confutare.
Zwingli, De
Cancre Misericordie ope-
rum, pars 2. f.*

187.

* See Dr. Corn. Burges's his reasons shewing the necessity of Reformation, &c. p. 33, 34.

our most zealous Protestant Bishops and Ministers, in the
 first 7. years of Q. Elizabeths reign; you may read at lea-
 sure in (p) Dr. Heylins late partial *History of the Reformati-
 on of the Church of England, &c of Q. Elizabeth*, wherein
 he layes many black aspersions upon K. Edw. the 6. him-
 self, his Government, the L. Protector, sundry of our godly
 Bishops, Martyrs, Divines at home, and Peter Martyr,
Calvin, Zwinglius, Alasco, Beza, with other chief Protestant
 Divines of reformed Churches abroad, worthy the Ferula.
 These controversies about *Church vestments &c.* continued
 all her Reign, growing every year higher & higher, every
 Parliament in her time (as appears by the Journals)
 being troubled with many Petitions, Bills against them,
 which the Bishops by their power in the Lords house
 suppressed; and the world was filled with Books pro
 et contra concerning them; as the Books of Mr. Cart-
 wright, Mr. Udall, Penry, Martin Mar-Prelate, Altare Da-
 mascenium; *A Brief Discourse against the outward apparel,*
 and ministering Garments of the Popish Church, printed 1578.
A Discourse, whether it be a mortal Sin to transgres the
 commandements of Civil Magistracy, concerning the Apparel
 of Ministers. The Declaration of certain Ministers in Lon-
 don, refusing to wear the Apparel prescribed. Mr. Philip
 Stubbs, with sundry more on the one side, and Queen
 Elizabeths Advertisements in the seventh year of her
 Reign, by her High Commissioners advice, Archbi-
 shop Whitegift; his Answer to the Admonition to the
 Parliament; and Defence of his Answer against the Reply
 of T. C. 1574. in Folio. Dr. John Bridges his Defence
 of the Government now established in the Church of
 En. land, 1584. Mr. Richard Hooker of the Laws of Ec-
 clesiastical Policy, 1593. with others on the other hand,
 evidence:

Neither did these unnecessary, unhappy Controver-
 sies, about Priests Vestments and Ceremonies, which
 perplexed our Church, and gave great advantage to
 our Romish Adversaries, expire with Queen Elizabeth,
 but survived, and grew to a height at the beginning of
 King

See p. 115, to 122.
 132, 133, 134,
 139, 140, 158,
 259, 164, to
 269, 174, 175,
 176.

K. James his Reign; who to silence or allay them, appointed a special * Conference at Hampton Court, between the Bishops and Non-Conformists Party (whereof Learned Dr. Ranolds was one) about Reformation of Church matters, Anno 1603. which many hoped would have put a period to these Contests; but instead thereof did much increase them, through the Bishops obstinacy, potency, pride; who refusing to comply with the moderate, just desires of their Fellow-Ministers, and Protestant Christian Brethren in some superfluous trifles, particularly concerning the wearing of the Surplises, then, and yet commonly termed A Ragge of Popery: soon after in their Convocation held at London 1603. prescribed the constant wearing of Surplisses, (and Copes, Hoods besides) not only to Cathedral Church-men, but likewise to all Ministers, Curates reading Divine Service, or administering the Sacraments, in Parish Churches or Chapels, and likewise to Fellows and Schollars in the Universities; (for which there was no former binding Law nor Canon) by these ensuing Constitutions.

Canon 16, and 17. In the whole Divine Service, and Administration of the Holy Communion, in all Colleges and Halls in both Universities, the Order, Form and Ceremonies shall be duly observed as they are set down and prescribed in the Book of Common-Prayer, without any omission or alteration, (even in the faulty old English Translation) all Masters and Fellows of Colleges and Halls, and all the Schollars and Students in either of the Universities, shall in their Churches and Chapels, upon all Sundayes, Holy-dayes, and their Eves at the time of Divine Service, wear Surplisses, according to the Order of the Church of England, (which had no such Order that I can find before), and such as are Graduates, shall agreeably wear with their Surplisses, such Hoods as do severally appertain to their Degrees.

Canon 24. In all Collegiate and Cathedral Churches, the Holy Communion shall be administered upon principal Feast-dayes, sometimes by the Bishop if he be present, and sometimes

times by the Dean, and at sometimes by a Canon or Prebendarie, the principal Minister using a decent Cope, and being assisted with the Gospeller and Epistolar agreeably, according to advertisements published by Queen Elizabeth An. 7.

Canon 25. In the time of Divine Service and Prayers in all Cathedral and Collegiate Churches, when there is no Communion, it shall be sufficient to wear Surplices, saving that all Deans, Masters and Heads of Collegiate Churches, Canons and Prebends, being Graduates, shall daily at the times both of Prayer and Preaching, wear with their Surplices such Hoods as are agreeable to their Degrees.

Canon 58. Every Minister saying the publike Prayers, or ministering the Sacraments, or other Rites of the Church, shall wear a decent and comely Surplice with Sleeves, to be provided at the charge of the parish. And if any question arise touching the matter, decency or comlinesse thereof, the same shall be decided by the discretion of the Ordinary. Furthermore, such Ministers who are Graduate's shall wear upon their Surplices at such time, such Hoods as by the Orders of the Universities are agreeable to their Degrees; which no Minister shall wear (being no Graduate) under pain of Suspension. Notwithstanding, it shall be lawfull for such Ministers as are no Graduates, To wear upon their Surplices instead of Hoods, some decent Tippet of Black; so it be not silk. After which followes this 74. Canon, prescribing the form, species of their ordinary wearing Apparel.

The true, ancient and flourishing Churches of Christ being ever desirous that their Prelacy and Clergy might be had as well in outward reverence, as otherwise regarded for the worthinesse of their Ministry, did think it fit by a prescript form of decent and comely Apparell, to have them known to the people, and thereby to receive the honour and estimation due to the speical Messengers and Ministers of Almighty God. We therefore following their grave judgement, and the ancient Custom of the Church of England, and hoping that in time newfanglednesse of Apparel in some factious persons will dye of it self, doe constitute and appoint, That the Arch-

Archbishop and Bishops, shall not intermit to use the accustomed Apparel of their degrees. Likewise all Deans, Masters of Colledges, Archdeacons, and Prebendaries in Cathederal and Collegiate Churches, (being Priests or Deacons) Doctors in Divinity, Law, and Physick, Bachelers in Divinity, Masters of Arts, and Bachelors of Law having any Ecclesiastical living, shall usually wear Gownes with standing collars, and sleeves straight at the bands, or wide sleeves as is used in the Universities, with Hoods or Tippets of Silk or Sarcenet, and square Caps. And that all other Ministers, admitted or to be admitted into that function, shall also usually wear the like Apparel, as is aforesaid, except Tippets only. We doe further in like manner ordain, That all the said Ecclesiastical persons above mentioned, shall usually wear in their journeys Cloaks with sleeves, commonly called Priests Cloaks without Gards, Welts, long Buttons, or cuts. And no Ecclesiastical person shall wear any Coif, or wrought Nightcap, but only plain Night-caps of black silke, Satten, or Velvet. In all which particulars concerning the Apparel here prescribed, our meaning is not to attribute any bolinesse or special worthiness to the said garments, but for decencie, gravitie and order, as is before specified. In private houses, and in their studie, the said persons Ecclesiastical may use any comely and Scholar-like Apparel. Provided, that it be not cut or pinckt, and that in publike they go not in their Doublet and Hose, without Coats or Caffocks: and that they wear not any light-coloured Stockings. Likewise poor beneficed men and Curates (not being able to provide themselves long Gownes,) may go in short gowns of the fashion aforesaid.

Those who will take the pains to compare these *Canons* ^{Curates, to their infamy.} of our Protestant Bishops and Clergie with the *Canons* of our Popish Archbishops forecited, or John Peckhams and John Stratfords Constitutions, * *De habitu* ^{* See Joannis Languerius, de vita & honestate Ecclesiastorum l. 2. c. 2, 3, 4.} & honestate Clericorum, recorded by John Aton, and William Lyndwode; the premised Popish French Synods, Canons, and sundrie others collected by Laurentius Bochellus, Decreta Ecclesiarum Gallicarum, l. 1. Tit. 7. l. 2. Tit. 1. l. 6. Tit. 17. Shall at first view discern that they were almost verbatim

verbatim taken out of them, and more extensive than they in relation to all Scholars and Students in both Universities, who were never before by any Popish Councils, or Popes Decrees enjoyned constantly to wear Surplises in time of Divine Service and Sacraments.

These Constitutions and Canons (never approved nor assented to by the Lords and Commons then or afterwards assembled in Parliament, but by the King alone under his Great Seal, and so not binding to the Subjects in their Liberties or Freehold, against *Magna Charta*, ch. 29. and sundry other Acts recited in *Ratclif, Tit. Accusation, and the Petition of Right*) instead of allaying, composing the Spirits, wounded the consciences, and augmented the number of Nonconformists, many hundreds of godly preaching Protestant Ministers, Scholars, who could not conform unto them, being thereupon suspended, deprived, and thrust out of their Benefices, Curatships, Fellowships, Scholarships, to their own and their Families ruine, and many learned hopefull Scholars inforced to deserte our Universities, decline the Ministry, and betake themselves to other callings, and persons of lesse pietie, worth, merit, thrust into their places, & the Ministry, by our Bishops and High Commissioners, and some of them imprisoned, fined, forced to forsake the Kingdom, and flee to forein Countries or Plantations, to the great grief and discontent of their people, friends, allies, and moderate Protestants ; which occasioned * many new Books of Controversie and Apologies on both sides touching

See ThoWhetinhall of the Abuses now in the Church of Christ 1606. See a most indifferent Conference between the Prelates and late silenced Ministers 1606. The Lincolnshire Ministers Apology, Dr. Burgesse his Necessity of Reformation, and hundreds more.

Church vestments, Ceremonies, and many great complaints, animosities against the Bishops and High Commissioners, during all King James and King Charles late Reigns, till at last they were both suppressed by publick Acts, Ordinances, and ejected by force of Armeria England and Ireland as well as Scotland, which their moderation and prudence in dilpensing with these unnecessary Formalities, might easily have prevented, and their rigorous re-inforcing of, or over-eager contending for them, against

against the Letter and purport of his Majesties late pious and gracious Declarations, after so long a discontinuance and univeral dislike by all sober-minded men in this time of discontent, may without Gods infinite mercy and miraculous Providence, end in their second subversion, and future suppression, which they should timely consider, as well for their own preservation, as his Majesties and his peoples generall satisfaction, and the Churches publike Peace, Unity, after so many dangerous Schisms, and Convulsions.

Having given you this account of the true origiaal institution, prescription, progress, forms of consecration, & putting on of these Pontifical & Sacerdotal Vestments in the Churches of Christ, of the principal Papal, Epis-
copal Decretals, Councils, Canons, that enjoyn them, and Scriptures, Arguments against them, I shall in the next place examine, answer the Scripture Texts, Arguments produced by Popish Prelates, Canonists, School-men, and our own Protestant Bishops, Writers, for their use and continuance in the Church, which in my apprehension are very impertinent, weak, contemptible, unable to satisfie any tender Conscience, or judicious sober Christians Judgement, though highly magnified and cryed up with great gravity, seriosity by some Reverend Prelates and Clergy-men, as well as many illiterate Novices.

The 1. Texts produced for the institution, use of these Priests Garments under the Gospel, are Exod. 28. 2, to 43. c. 29. 5, to 30 c. 31. 10. c. 35. 19, 20, 21. c. 39. 1, 14. c. 40. 13, &c. Levit. 6. 11. c. 8. 2, 13. c. 16. 4, 23, 24, 32. Numb. 20. 16, 18. Neb. 7. 70, 72. Ezra 2. 69. Ezech. 42. 14. c. 44. 17, 19. Where God commanded Moses (the chief civil Magistrate) to make holy Garments for Aaron the High Priest, for glory and honour, to minister before God in the Priests Office, (which Garments are there at large described;) and to make Coats, Bonnets and Girdles for Aarons sons, for Glory and Beauty, and to make them likewen Breeches to cover their nakednesse, which should reach from their loynes

Argum. 1.

even to their thighes, and to put them upon Aaron and his Sons when they come into the Tabernacle of the Congregation, or when they come near unto the Altar to minister in the holy place, and to consecrate and sanctifie Aaron and his Sons, that they minister to God in the Priests Office, that they bear not their iniquity and dye. And to take of the bload that is upon the Altar, and put it upon the tip of the right ear of Aaron and his Sons, and upon the great toe of their right foot, and sprinkle the blood and the anoynting oy! (there prescribed) upon Aaron and his Sons, and their Garments, and he and they shall be hallowed and their Garments with them. Whic平 Garments being accordingly made by Bezaliel, by Gods prescripti-
on, were put upon Aaron and his Sons, who were consecrated by Moses, together with their holy Garments, wherein they & the succeeding High-Priests, and Jewish Priests usually ministred to the Lord; whence they were stiled, Priests Garments, and holy Garments, which they were to put on when they ministred to the Lord, and to put off when their ministrition was ended, as these Texts at large attest; From whence Alcuinus de Divinis Officiis, c. 38, 39. Honorius Augustodunensis, in his Gemma Animæl. 1, &c. 2. Thomas Waldensis, Doctri-
nalis Tom. 3: Tit. 4. c. 29. De sacris vestibus quibus Sacre-
dos intrat ad Missam, Gulielmus Durantus, Rationale Di-
vinorum, l. 3. the Roman Missal, Pontifical, Ceremonial,
and all who write of Bishops and Priests Vestments un-
der the Gospel, and their Consecrations, derive both
their pattern and legitimation.

Answe.

To which I answer, That these Texts are so far from justifying, that they are the strongest Arguments that can be against the Vestments of Priests and Prelates now contended for, upon these several accounts,

1. All and every of these Astronical Vestments under the Law, were particularly invented, prescribed, together with their matter, form, colour, use, by God him-
self in precise terms, not by Moses or Aaron and his Sons alone, according to their own fancies. But the Vestments, Garments, Rochets, Surplisses of Popes, Archbishops, Bishops, Priests, Deacons now contended for, were neither

neither particularly invented, prescribed by God himself, or Christ, either in respect of their matter, form, colour, use, directly or indirectly, nor by any one Text in the Old or New Testament, but merely invented, prescribed by Popes, Archbishops, Bishops, Priests, Monks, according to their own vain doting fancies. Thereforeno wayes justified but condemned by these Texts.

2ly. All these Garments were made, and the constant use of them in Divine services and administrations, punctually enjoyned by Gods special Command, warrant, law, not by Popes, Bishops, Councils, Decretals, Injunctions, Constitutions, Canons, Visitation Articles, alone, as all Pontifical, Sacerdotal Garmentr, Rochets, Surplisses, Hoods, and other such Trinkets are.

3ly. They were all put on *Aaron* and his Sonnes, and both of them consecrated together, by *Moses* alone, the chief civil Magistrate; not by any Pope, Bishop, Priest or other Ecclesiastical person, who now only *ingrosse and claim the right of ordaining, consecrating all Archbishops, Bishops, Priests, Ministers, Deacons, Ecclesiastical persons, together with the hallowing of their Garments, Rochets, Surplisses; and deem it no less than Sacilege and Usurpation for Kings or Civil Magistrates to ordain or consecrate any of them, or order ought concerning them, but at their requests, and as their Substitutes.

4ly. These Garments of theirs were different both in matter, kinde, form, fashion, from *Rochets, Surplisses, Albes, Hoods, Planets, Dalmaticks, Chymeres, Palls, Stoles, Pectoral Crusses, Caffockes, Gownes, Black Silken Girdles, Copes, Miters, square Caps, and other Vestments now used*, contended for by Ceremonial Prelates and Clergy-men. Therfore not warranted but condemned by these Texts.

5ly. These Garments were prescribed to *Aaron* and his Sons to put on only when they went in to the Tabernacle, Altar, Temple, to offer up Levitical Sacrifices and Services unto God; not when they prayed, preached, instructed the people in their several Cities, Synagogues,

* See *Pontificale Romanum, Ceremoniale Episcoporum. My Unblushing of Timothy and Titus Bishop Halls Divine Right of Episcopacy and Remonstrance. Mr Sandcrots Consecration Sermon on Tit. 1.5. newly printed.*

or in their Kings Pallaces, as these Texts resolve. Therefore no presidents for Bishops, Priests, or Deacons to imitate when they preach, read Prayers, officiate or administer Sacraments in Cathedrals or Parish Churches and Chapels.

6ly. Aaron the High Priest and his Successors, with his Sons, and Jewish Priests Sacrifices, Priesthood, Altars, Vestments, were all temporary, typical, utterly abolished by the incarnation, passion, sacrifice, resurrection, ascension of our Lord Jesus Christ, (whom they typified, shadowed,) as inconsistent with, and not fit to be continued under the Gospel; as on the Epistles to the Hebrews, Galatians, Romans, Collosians, Acts 15, and whole New Testament, all Commentators on them Old and New resolve; especially Hebr. 7, & 8, & 9, & 10. Therefore these Vestments may not, ought not to be revived, continued under the Gospel, unless we will revive the Aaronical Priesthood, High Priest, Priests, Levites, with their Sacrifices, Altars, Tabernacle, Temple, and all other Levitical Ceremonies, Vestments in specie, and renounce both Christ himself, with his Priesthood, Ministrie, and the Gospel.

7ly. None were to put on or wear these holy Garments but Aaron and his sonnes, who were all Priests by birth and succession, not election and ordination, as all Apostles, Bishops, Ministers, Deacons were, and yet are; who being none of the Tribe of Levy, or Sonnes of Aaron by natural generation, can claim no Title by the Law to their Priestly Garments, much less by the Gospel, which thus expressly resolves, Hebr. 7. 12, 13. For the Priesthood being changed, there is made of necessity a change also of the Law: For he of whom these things are spoken pertaineth to another Tribe, of which no man gave attendance at the Altar, and of which Tribe Moses spake nothing concerning Priesthood. An unanswerable Text against all Evangelical Bishops, Ministers, Deacons, claimes and pretences (especially being Gentiles, not Jewes by birth, and Christians by regeneration) to Aaronical,

ronical, Levitical Priestly Vestments or Ornaments; which Text I desire them all to answer at their leisures.

8ly. If any allege, they only use these Garments by way of allusion and imitation, not prescription.

Objection.

Answer.

I answer 1. That they have no Precept nor warrant in the Gospel for this their allusion or imitation, but direct Precepts, warrants, cautions against it, as inconsistent with the Gospel, and Salvation too, Hebrews 6. & 7, & 8, & 9, & 10. c. 12. 27, 28, 29. c. 13. 10 11. Col. 2. 14, to the end. Phil. 3. 2, 3. Tit. 1. 10. 11. Gal. 4. 30, 31. c. 5. 1, 2, 3, 4, 11, 12. Acts 15. 2ly. They have no President from the Apostles, or primitive Christians, Churches for above 300. years after Christ. - 3ly. If our Bishops, Priests, Deacons will imitate them in their Garments, it must be in fashion, species, form, end, use, as well as matter and colour, the best, realest imitation. Our Bishops, (or the Pope, who pretend themselves the High Priests Successors, though they can never prove it) must then wear a Breastplate, ephod, robe, broidered coat, miter, girdle, of the same materials, form as Aarons were. And our Priests, Deacons, must wear fine linnen Ephods, Breeches, Bonnets, and none but linnen, || not woolen Garments on them, whiles they minister, nor any thing that may cause sweat. and lay aside all their Surplisses, Hoods, Gowns, Copes, Caps, Cassocks of wool, silk, satin, sarcenet, velvet, which now they use; else they do not imitate, but prevaricate from this president. 4ly. Then none but Bishops, Ministers, Deacons, not any Scholars in Colleges, Halls, nor Singing-men, Choristers, and others not in sacred Orders, must wear Surplisses, as now they are enjoyned by the *forecited Canons; since none but Aaron and his Sonnes alone were to wear these holy Garments.

5ly. All these their Garments must be consecrated in the self-same manner as theirs were. 1. By Moses the chief Civil Magistrate; not by * Archbishops, Bishops, Priests or Presbyters. 2ly. With sprinkling of blood and holy anoynting oyle upon the Tip of their Ears, Bodies, Garments, after they are put upon their Backs, with-

* Exod. 28. 42.
c. 39. 28. Lev.
6. 10. c. 16. 4.
23. 32. 1 Sam.
Ezech. 44. 17,
19. 2 Chron. 5.
11, 12.

Ezech. 44. 17, 18.

* Here, page 67.

* Missale Roma.
num, Benedictio.
nes diverse &
Pontificale Ro.
manum.

out any solemn Prayers, Holy-water sprinkled, or Crosses made on them, as their Episcopal Vests, Surplisses, and Albees are now hallowed, not upon their bodies, but before they must wear or put them on.

Upon all which considerations, they must now quite disclaim these Texts of Scripture, and Aaronical, Levitical Garments, as fatally destructive to those they contend for; upon what ridiculous reasons, similitudes, dissimilitudes, and mystical Monkish reasons and mysticall significations, you may read in *Alcuinum De Divinis Officiis*, cap. 38, 39. *Honorius Augustodunensis* in his *Gemma Anime*, lib. 1. 2. & *Gulielmus Duranus* in his Rubrick to his *Rationale Divinorum*, lib. 3. *De Indumentis, seu Ornamentis Ecclesiae Sacerdotum, atque Pontificum, & aliorum Ministrorum*; which I shall here at large insert in his own words for the Readers information, conviction, reformation, or shame of all over-eager Contenders for these Vests and Ceremonies, grounded upon most strange, absurd, fanatick reasons, allusions, & superstitious ridiculous mystical whimsies, frenzies, perversions of Scripture, which all sober Christians cannot but reject with greatest contempt, though insisted on with much gravity and severity by some who would be reputed the Chief Fathers, and Pillars of the Church.

Gul. Duranus
Rat. Divino-
rum, l. 3.

IN quotidiano usu non est vestibus sacris utendum, ad norandum, quod sicut mutationem habitus secundum literam facimus, ita & secundum spiritum agamus. Non ergo cum vestibus communis virtute usu pollutis in sancta sanctorum ingrediamur, sed cum conscientia munda & vestibus mundis & sacris sacramenta trahemus, de Con. di. i. c. i. Unde Stephanus papa de Con. di. i. Vestimenta. Statuit sacris vestibus, non nisi in Ecclesiasticis & Deo dignis officiis uti & Ez. ch. xijij. Non sanctificabant populum in vestibus suis. Habet ergo Hiero. Religio divina alterum habitum in ecclesiasticis officiis, aliud in communi usu, ut cuncto populo Christiano exemplum praebat bona conversationis: quatenus loti prius fortes novi Christo fiant homines.

homines. Exult enim tunc sacerdos Veterem hominem cum artibus suis, & induit novum qui secundum Deum creatus est. Per vestes quoque quibus in sacris utimur tantum non omnia sacramenta fore populo relevanda, intelligi-
mus, xlij. dist. in mandatis. S. si q. iij. nolite. Et nota, quod tempore Ludovici Imperatoris filii Caroli magni, Episco-
pi & Clerici cingula auro texta, exquisitas vestes & alia secularia ornamenta depositarint.

Sacrae autem vestes à veteri lege vidēntur assumptæ, præcepit enim Dominus Moysi, ut sacerdot Aaron Sacerdoti & filiis ejus vestes sanctas, in gloriam & decorem, ut loti, & sacris vestibus indui fungerentur officio in sacrificiis. Exo. xxviii xxxi xxxv. & xl. c. Docuit enim Dominus Moy-
sim per. xl. dies facere Pontificalia & Sacerdotalia vesti-
menta Sacerdotibus, & Levitis suis ornamenti quoque
& linteamina: sed & Maria texuit & fecit illa in usum
ministerii Tabernaculi sacerdotis. Et Ecclesiasti. xlviij. de-
dit in celebrationibus decus &c. Quædam tamen ab Apo-
stolis sumuntur, sed tam illæ quam istæ virtutes designant,
vel mysterium incarnationis. Sane Pontifex celebratu-
rus exuit vestes quotidianas, & induit mundas & sacras.
Et primo sandalia calciat, ut sit memor Dominicæ incar-
nationis. Secundo, fibi ponit amitum, ut motus & cogi-
tatus fauces & linguam cohibeat, ut fiat cor mundum spiri-
tum rectum percipiens in visceribus innovatum. Tertio,
alium talarem, ut habeat mundiciam carnis perseverantem.
Quarto, singulum, ut impetus luxuriarum refrenet. Quinto,
stolam in signum obedientiarum. Sexto, tunicam jacentinam,
i. cel. stem conversationem. Septimo, superinduit Dalmatricam, id est sanctam religionem, & carnis mortificatio-
nem. Octavo, Cirothecas, ut declinat vanam gloriam.
Nono, annulum ut diligat sponsam, i. Ecclesiam sicut se.
Decimo, Casulam, i. charitatem. Undecimo, sudarium,
ut quicquid fragilitate vel ignorantia peccat poenitentia-
terat. Duodecimo, pallium supponit, ut offendat se imi-
tatem Christi qui langores nostros tulit. Decimotertio,
mitram, ut sic agat quod coronam mereatur percipere.
eternam.

æternam. Decimoquarto, baculum, i. auctoritatem potestatis & doctrinæ. Et postea tabeta calcat, ut terram despiceret & amare cœlestia discat. Omnibus autem præmissis vestibus induitur à ministris, quia ei ut vestes induat spirituales angeli suffragantur, vel quod vicarius est Christi, cui angeli ministrant & omnia serviant. Rursus, pontifex versus aquilonem aspiciens, quamvis versus orientem seu versus altare si sit magis accommodum respicere possit, tanquam advocatus & pugil cum hoste pugnaturus antiquo, vestibus sacris, quasi armis induitur, juxta Apostolum ut jam dicetur. Primo, sandalia pro ocreis, habet, ne quid macule vel pulveris affectionem inhereat. Secundo, amitus pro galea caput contegit. Tertio, alba pro lorica totum corpus cooperuit. Quarto, cingulum pro arcu, sub-cingulum pro pharetra assumit, & est subcingulum illud quod dependet a cingulo quo stola pontificis cum ipso cingulo colligatur. Quinto, stola collum circumdat quasi hastam contra hostem vibrans. Sexto, manipulo pro clava utitur. Septimo, casula quasi clipeo tegitur, manus libro pro gladio armatur. De singulis etiam * aliter dicetur infra. Hæc itaque sunt arma quibus Pontifex vel Sacerdos armari debet contra spirituales nequicias pugnaturus. Nam ut inquit Apostolus: Arma milicie nostræ non sunt carnalia: sed ad destructionem munimum potentia. Et in alia Epistola ad Ephes. vi. c. Induite vos, inquit, armatura Dei, ut possitis stare adversus infidias diaboli. State ergo succincti lumbos vestros, in veritate, & induti lorica justitiae, & calciati pedes in præparatione Evangelii pacis, in omnibus sumentes scutum fidei, in quo positis omnia tela nequissimi ignea extinguere, & galeam salutis assumere: & gladium spiritus, quod est Verbum Dei. Hæc quidem armatura est præmissa septuplex vestis Sacerdotalis significativa, septuplicis virtutis Sacerdotis; & representativa Christi vestium, quibus indutus sicut ipse passionis, prout infra dicetur. Provideat ergo diligenter Episcopus & attendat studiose Sacerdos, ut signum sine significato non ferat, i. ut vestem sine virtute non portet:

* Where he gives other mystical reasons for them.

ne forte similis sit Sepulchro à foris dealbato, intus vero omni spuria pleno. Quisquis, n. sacris indumentis ornatur & honestis moribus non induitur quanto venerabilior appareat hominibus, tanto redditur indignior apud Deum: Pontificalem itaque gloriam non jam honor commendat vestium: sed splendor animarum: quoniam & illa quæ quondam carnalibus blandiebantur obtutibus ea potius quæ in ipsis erant intelligenda poscebant: ut quicquid illa velamina in fulgore auri, in nitore gemmarum & in multimodi operis varietate signabant, hoc jam in moribus actibusque, clarescat: cum & apud veteres reverentiam ipsa significationum species obtineret, & apud nos certiora sine experimenta rerum quam enigmata figurarum, prout hæc & alia in Pontificali, ubi agitur de Episcopi consecratione, leguntur. Sic itaque munitus ad certamen cum spirituali nequicia in cœlestibus, & profanda in subditos judicis ira ad altare procedit: & per confessionem diaboli renunciat Dominio, & seipsum accusat; populus vero quasi pro suo pugile oratus in profectis diebus terræ prosternitur, dum autem ille orationes & alia recitat, quasi totis viribus cum diabolo pugnat. Dum diaconus in jejuniis ante Evangelium casulam super humerum replicat, quasi gladium contra hostem vibrat. Dum Epistola legitur voce praconis, imperatoris edicta dantur; cantus sunt tubicinæ præcentores, chorum regentes sunt duces exercitum ad pugnam instruentes, quibus laetentibus alii subveniunt. Cantus autem sequentiaz est plausus seu laus victoriae. Dum Evangelium legitur hostis quasi gladio vulneratur: aut exercitus post victoriæ dispersas adiutatur. Episcopus prædicens est imperator victores laudans, oblationes sunt spolia quæ victoribus dividuntur. Cantus offertorii, est triumphus qui debetur imperatori. Pax autem in fine datur; ut populi quies hoste prostrato infinitetur. Et deinde populus data licentia per ite Missa est, cum gudio de victoria & pace obtenta ad propria redit: Celebraturus itaque Missam Episcopus aus Presbyter, indumentis suo ordint congruentibus

bus se exornat & vestium cultui actionis quoque conveniant ornamenta, c. di rationis. Circa quod notandum est quod sex sunt indumenta Sacerdotibus & Episcopis communia, quia & sex sunt in quibus communis Presbyterorum & Episcoporum potestas consistit. Novem vero sunt oraamenta pontificibus specialia, quia & novem sunt in quibus spiritualis Episcoporum potestas consistit. Per hunc ergo communium & specialium indumentorum numerum, communitas & specialitas potestatum inter Episcopos & Sacerdotes significatur, de quo in parte praecedenti dictum est sub tit. de Episcopo. Hoc etenim tam in novo quam in veteri testamento legitur constitutum, ut Pontifices praeter communes vestes habeant speciales, sed ibi quatuor erant communes, & quatuor speciales prout dicetur sub ti, de legalibus indumentis, quod siquidem ratio misica postulabat: nam illæ datæ sunt carnalibus & mundanis, quoniam quaternarius numerus convenit carni propter quatuor humores, & mundo propter quatuor elementa. Hæc autem spiritualibus & perfectis data sunt. Nam senarius numerus qui perfectus est, quia redditus ex suis partibus aggregatio perfectis convenit. Unde & sexto die perficit Deus celum & terram, & omnem ornatum eorum; sed & cum in plenitudine temporis sexta venisset etate, sexto die sub hora sexta redemit genus humanum. Senarius ergo numerus perfectus est, quo suo ordine numeratus perficitur. Nam cum unum duo & tres dicuntur, senarius numerus impletur; vel quia in tribus partibus dividitur, i. in sexta-tertia & dimidia, vizi. in uno duabus vel tribus. Novenarius etiam spiritualibus convenit, quia novem sunt ordines angelorum qui secundum prophetam per novem gemmarum species designantur. Quindecim ergo sunt ornamenta Pontificis, quindecim virtutum gradus ipso numero designantur, quos per quindecim cantica graduum Psalmista distinxit. Vests enim Sacerdotales virtutes significant, quibus debent Sacerdotes ornari, secundum illud propheticum: Sacerdotes tui induantur justitia & sancti, tui exultent. Quæ talares

tales dicuntur, quia talis finis est corporis, per quod ostenditur quod non sufficit opus bonum inchoare nisi studeatur perseveranti fine compleri, prout sub ti. de tunica dicetur. Sic ergo noster Pontifex plura quam octo induit vestimenta, quamvis Aaron non nisi octo habuisse legatur, quibus moderna succedunt, quod ideo est quoniam oportet justitiam nostram magis habundare quam scribarum et phariseorum, ut intrare possumus in regnum celorum. Potest etiam diel, quod noster Pontifex octo habet a capite usque ad pedes: exceptis vestimentis pedum & manuum, scilicet amictum, albam, cingulum, & stolam, duas tunicas, casulam & pallium: vestimentum potius pertinet ad nostrum quam ad Aaron, quia nostris dictum est, euntes in omnes gentes, &c.

Denique praeter praemissas vestes sacris ordinibus & ministris deputatas, est & alia quædam vestis linea quod superpellicium dicitur, quo quibuslibet serviciis altaris & sacrorum vacantes super vestes communes uti debent, prout in sequenti ti. dicetur. Superpellicium autem propter sui candorem, mundiciam seu puritatem castitatis designat. Juxta illud, Omni tempore vestimenta, id est opera tua sint candida & munda, propter nomen vero suum carnis mortificationem figurat. Dictum est enim Superpellicium, eo quo antiquitus super tunicas pelicias de pellibus mortuorum animalium factas induebatur, quod adhuc in quibusdam Ecclesiis observatur, representantes, qd. Adam post peccatum talibus vestitus est pellicie. Tercio, denotat innocentiam, & ideo ante omnes alias vestes sacras sepe induitur, quod divino cultui deputari innocentiam vita cunctis virtutum artibus superponere debent. Juxta illu i Psal. Innocentes & recti adheserunt mihi. Quarto, propter sui latitudinem congue charitatim designat. Unde super prophanas & communes vestes induitur ad notandum quod charitas operit multitudinem peccatorum. Quinto, propter sui formam quod in modum crucis formatur, passionem Domini figurat, quodque illud gerentes crucifixi debent cum viciis, & concupiscentiis:

Flunt autem Superpellicia in quibusdam locis de crismatis lineis, quæ ponuntur super infantulos baptizatos, exemplo Moysi, qui de purpura & bisso, & aliis à populo in tabernaculo oblatis, fecit vestes quibus Aaron & Filii, ejus induerentur quum ministrabant in sanctis, Exod. xxxix. c. Est etiam & alia vestis quod pluviale vel cappa vocatur, quod creditur à legali tunica mutuata. Unde si-
ecut illa tinctinabulis, sic ista fimbriis infigitur, qui sunt la-
bores & hujus mundi solitudines. Habet etiam caputum, quod est supernum gaudium, prolixa est usque ad podes, per quod perseverantia usque in finem significatur. In anteriori parte aperta est, ad denotandum, quod sanctæ con-
versantibus vita patet æterna seu quod eorum vita patere
debet aliis in exemplum, xi. q. iij. non sunt in fine.
Rursus per cappam gloria corporum immortalitas in-
telligitur, unde illam non nisi in majoribus festivitatibus induimus, aspicientes in futuram resurrectionem,
quando electi deposita carne binas stolas accipiente, i.e. re-
quiem animarum & gloriam corporum. Quæ cappa recte
interius patula est, & nisi sola necessaria fibula insuta, quia
corpora spiritualia facta nullis animam obturabunt an-
gustias: fimbriis etiam subornatur, quia tunc nostra nihil
decerit imperfectioni, sed quod nunc ex parte cognoscim-
us tunc cognoscemus sicut & cogniti sumus. Quidam
autem hereticis gariunt, nusquam reperiri in novo testa-
mento, quod Christus vel Discipuli ejus præmissis vestibus
induerentur, reprehendentes nos temere, quia talibus
utimur ornamentis, quoniam sicut Jo. ait. Dom. surgens de
cæna posuit vestimenta sua & postea alia nunquam accepit
nisi sua. Nos vero, ut dicunt, plura alia quam vestitus
revestimus in missam qua cænam ipsam imitamus, & Do-
minus ab his qui volunt ambulare in stolis, nos cavere
præcepit, dicens: Cavete à Scribis qui volunt ambulare in
stolis; dicunt enim quod hoc facimus ut justiores & excel-
lentiores populis appareamus, contra illud, Vos estis qui
justificatis vos coram hominibus, Deus autem novit corda
vestra, quia quod hominibus altum est, abominationis est
apud

apud Deum. Error autem iste ex præmissis apertissime consutatur. Legitur quoque Ezech. xlvi. & xliv. Cum ingredientur sanctuarium meum & accedant ad mensam meam ut mihi ministrent & custodiant ceremonias meas, vestibus lineis induentur, nec ascendet super eos quicquam Janeum. Cum ingredientur atrium exterius ad populum, exuent se vestimentis suis in quibus ministrauerant, & non sacrificabant populum in vestimentis suis. Et nota, quod hostiarii, lectores, exorcistæ & acoliti vestibus albis utuntur, videlicet Superpelliceo, amictu, & alba, & baltheo, ut Angelos Dei ministros per castitatis mundiciam imitentur, & eis in carne gloriose effecta spirituali quasi in albis vestibus socientur. Inde est quod potius lineis vestibus utuntur, quia sicut linum mulco labore ad eandorem perducitur, sic necesse est per multas tribulationes ad Regni gloriam pervenire. In concilio Magon. xi. q. i. Episcopus Presbyter, statutum est, quod Episcopus in ordinatione sua recipiat orarium baculum & annulum, Presbyter orarium & planetam; Diaconus orarium & Dalmaticam; sub-Diaconis patenam & calicem, & cum degradantur ea perdunt. Et in Concilio Toletano, xcijj.di. Diaconus, in conventu statutum est quod Diaconus tempore oblationis tantum, scil. quando legit Evangelium, utatur Alba & Dalmatica. Notandum quoque est quod vestes Evangelici Sacerdotis aliud designant in capite scilicet, in Christo; aliudque figurant in membris, quamquam & caput & membra Sacerdotis nomine nuncupantur: ad caput dicit Psalmigranus: Tu es Sacerdos in æternum secundum ordinem Melchisedech. Ad membra vero dicit Apostolus; Vos etsi genus electum, regale Sacerdotium. Exponenda ergo sunt eorum mysteria. Primo secundum quod membris, consequenter secundum quod capitilis vel Christo conveniunt, prout in quolibet capitillo distinguitur. De ornamentis autem & palleis & vestibus Ecclesie vel altaris, in prima parte dictum est, ubi agitur de picturis. Porro sex indumenta Sacerdotibus & Episcopis communia sunt hæc; amictus, alba, zona, seu singulare

lum, stola, manipulus, planeta. Novem vero pontificibus specialia sunt hæc, caligæ, sandalia, succinctorium, tunica, Dalmatica, Cirothecæ, mitra, annulus, baculus pastoralis. De quibus omnibus singulatim prosequimur, & etiam de sudario, & de pallio, & de coloribus quibus Ecclesia in Ecclesiasticis utitur indumentis, & de legalibus indumentis five veteris testamenti.

After which he prosecutes at large in sundry distinct Chapters, the reasons of instituting each of these particular Pontifical, Sacerdotal Vests, and their mystical tropological significations, with such frantick, ridiculous conceits, and impious pervertings, wrestings of sacred Scriptures, as would affect all conscientious sober Christians with grief and indigation, and others with more laughter than any Enterlude or Puppet-play. I shall only transcribe his Chapter *De Alba*, or the white Surplice, the Vestment now most in question.

Post amictum, camisem seve album sacerdos induit que membris corporis convenienter aptata, nihil superfluum aut dissolutum in vita Sacerdotis aut in eis membris est: debere demonstrat. Hec ob speciem candoris mundiciam demonstrat; secundum quod legitur; Omnis tempore vestimenta tua sint candide. Fit auem de bisco, vel lino, propter quod scriptum est, bissum sunt sanctificationes sanctorum. Est autem bissus linum egypiacum. Sicut enim linum vel bissus candorem quem ex natura non habet vultis tensionibus attritum acquirit per artem, sic & hominis caro mundiciam quem non obtinet per naturam, per exercitia bonorum operum multis cogitationibus macerata, fortitur per gravitatem. Sacerdos ergo secundum Apostolum, c. stiger corpus suum & in servitatem redigat, ne forte cum aliis predicaveritis, ipsi reprobus fiat. Habet autem alba capucium, quod est professio castitatis. Habet etiam lingulam, que significat linguam sacerdotalem que ligat contumaces & absolvit penitentes. Rursum haec vestis que in veteri sacerdotio linea, vel pedis grece, seu tunica talaris dicebatur, sibi ea fuisse describitur propter spiritum servitatis

servituis Iudeorum in timore. In novo vero larga est propter spiritum adoptionis in libertate qua nos Christus liberavit. Quod autem aurifrisum & gramata diversis in locis ac variis operibus ad decorum habet, illud insinuat quod prophecia dicit in Psalmis, *Astitit regina de decessis iuis in ueste deaurata circa varie.* Rursus alba cingula stringitur, ut omnis voluptas carnalis astricla intelligatur, dicente Domino: *Sint lumbi uestri pre cincti.* Manice quoque tam alba quam etiam tunicula convenienter debent esse strictae, non minus laxae, ut labantur & brachia nudentur, babentes in summitatibus aurifrisia, ad designandum aureos torques, quia brachia nuda beati Martini missam celebrantis miraculose decenter operuerunt, prout in sexta parte sub ejus festo docetur. Per albam etiam qua corpus a sursum usque ad deorsum regitur, spes quem ex gratia provenit ecclesia deorsum, & ex misericordia ecclie deorsum figuratur. De bac Apostolus ad Roman. viiiij. *Spe salvi facti sumus.* Quia vero usque ad talos descendit, perseverantiam designat, prout tactum est prope finem in probemio bujus partis. Porro, secundum quod capit, scilicet Christo, advenit alba que est lineum vestimentum longissime distans a tunicis pellitiis, quem ex mortuis animalibus sunt, quibus Adam uestitus est post peccatum, novitate vita significat quem Christus & habuit & docuit & tribuit in baptismo de quo dicit Apostolus; *Exuite veterem unctionem cum actibus suis, & induite novum qui secundum Deum creatus est.*

Nom in transfiguratione resplenduit facies ejus sicut sol, & vestimenta ejus facta sunt alba sicut nix, semper enim vestimenta Christi munda fuerunt & candida, quoniam peccatum non fecit, nec invenius est dolus in ore ejus. Hec etiam uestis representat albam uestem in qua Herodes illusit Christo. *Luc. xxijj.*

In answer to all this Popish chaff I shall only propound the Poets interogation to the Readers of this irrational Rationale,

Speciatum admissum teneatis amici?

I now proceed to their second Scripture reason Arg. 27. for the use of white Surplisses and Rochets, which is this, *White, and white Garments are a sign or badge of holyness.*

ness, innocence, purity, joy, and gladness, as is evident by Psal. 51. 7. Isay 1. 18. Dan. 11. 35. Rev. 3. 4, 5, 18. c. 4. 4. c. 6. 2, 11. c. 7. 9, 13, 14. c. 19. 18. Eph. 5. 25, 26, 27. Eccles. 9. 8. Therefore Bishops, Ministers and Deacons ought to wear white Rochets, Surplisses and Albees in time of Divine service and Sacraments. Thus *Alcuinus*, *Honorius Augustodunensis*, *Thomas Waldensis*, *Gulielmus Durantus*, *Archbishop Whiteguist*, Mr. *Hooker*, and sundry other Writers argue.

Answer.

- To which I answer, 1. That White is not alwayes a sign, badge of Purity and Innocency, but oft times of Corruption, Defilement, Guilt, &c that in the Scriptures, Priests and Prelates account. As 1. in the Case of *a Levit. 13. 3. 8.* profy (the worst, (*a*) uncleanest of all Diseases) a white scab, spot, skin, was a sign, symptome, consequent of the *b Levit. 13. 6.* plague of Leprosy; whence it is recorded of *b Miriam* and *c Gebazi*, when stricken miraculously by God with leprosy *c Numb. 12. 10.* for their Sinnen, that they became leprous, and went out *2 Kings 5. 17.* Leper as white as Snow. 2ly. In the Case of Hypocrisie, especially in false Prophets, Priests and Clergymen, against whom Christ himself gives this description, caution, Mat. 7. 15, 16. Beware of false Prophets, who come unto you in Sheeps cloathing (which is commonly *d Ezech 27. 18.* (d) white, as Wool is) but inwardly they are ravenous *Rev 1. 14. Isay 1. 18.* Wolves, ye shall know them by their fruits; compared with Mat. 23. 2, to 12. Mar. 12. 38, 39, 40. Beware of the Scribes and Pharisees, which love to go in Long cloathing, (long*white Surplisses, Gownes, Cassocks, Cloakes, as Bishops, Priests, Deacons use to do) which devour widows houses, and for a pretence make long Prayers; But all their works they do to be seen of men: They make broad their Philacteries and enlarge the borders of their Garments: And love the uppermost roome in Feasts, and the Chief Seats in the Synagogues: And greetings in the Market place, and to be called Rabbi, Rabbi: But be ye not called Rabbi, for one is your Father which is in Heaven, and all ye are Brethren: Which Texts our famous Apostle (*e*) John Wycliff and others applyed to the Popish Prelates and Clergy, their Surplisses
- * See page 122.
- e Wickliff Dia-
logorum. 1. 4. c.
16, 17. De Pa-
pa. c. 12.*

Surplisses and Vestments, as (f) Thomas Waldensis, and f Doctrinalis, others relate: together with that of Matth. 23, 25, 27, Tom. 3. Tit. 4. 28. *Wo unto you Scribes and Pharisees, Hypocrites, for ye make clean the outside of the Cup and of the Platter, but within they are full of extortion and excess.* Thou blinde Pharisee, cleanse that first within the Cup and Platter, that the outside may be clean also. *Wo unto you Scribes and Pharisees, Hypocrites, for ye are like unto whitened Sepulchers, which indeed appear White (or beautifull) outward, but are within full of dead mens bones, and of all uncleanness: Even so ye also (in your long white Surplisses, and Priestly Garments) appear righteous unto men, but within ye are full of Hypocrify and Iniquity.* Upon which account Paul stiles (g) *An- g Acts 23 3.* *ananias a whitened Wall.* 3ly. Popes and Bishops themselves when they degrade any Clergy-man or Bishop for Heresy, uncleanness, or any other scandalous crime, apparel him first in Surplisses, Rochets, and consecrated Vestments; after which they disrobe him of them: and when they inflict pittance on Adulterers, Adulteresses, Whores, Bawdes, Whoremasters, and other scandalous, unclean Offenders, they cause them to stand in white Sheets or Surplisses in the Church before all the Congregation to their shame, by way of punishment. Therefore white Garments even in Churches are a badge of Guilt, Infamy, as well as of Innocency, purity and honour. 4ly. St. Hierome himself, and Celsius Rhodiginus out of him, censure the wearing of white Garments by Monks, as a badge of Luxury and Pride, not Innocency, purity or humility. And is it not so in Bishops, Priests, Deacons, who thereby will not only difference themselves from, but advance themselves above Lay Christians; as appears by this prayer in the Roman Pontifical, when they put on their Surplisses, and Priests' Vestments at their ordination, as Clerks. *Omnipotens sempiterne Deus, propitiare peccatis nostris, & ab omni servitute secularis habitus hos famulos tuos emunda, ut dum ignominiam secularis habitus deponunt, tua semper in eum gratia perfruantur, &c.* And these words of the Archbishop to

^h Degradandus
indumentis Sa-
cerdotalibus, si
Sacerdos sit, in-
duitui; & sic
de reliquis Ordini-
bus, Pontifi-
cale Romanum
p. 456, to 462.
*Fox Acts and
Monuments, vol*
³ *P. 998, 999.*

ⁱ *Lib. I. Advers.
Jovinianum.*
^k *Antiqu. Lett.
l. 5 c. 13. p. 220.*

^l *Pontificale Re-
manum, p. 13.*

a My Signal Loyalty and Devotion of Gods true Saints &c.
to their Sovereigns. Part 2. p. 287, 179, 190
231.

the King at the time of his Coronation, when he placeth him in his Throne, (a) Stand and hold fast from henceforth that Place, whereof hereto thou hast been heir by the succession of thy Forefathers, being now delivered unto thee by the Authority of Almighty God, and all the Bishops and Servants of God; (clad in their Pontificalibus) as thou seest the Clergy to come nearer unto the Altar (than others, in their white Rochets, Surplisses,) so remember, that in places convenient, thou give them greater honour. Finally if white Garments be a token of Innocency, purity, then Porters, Carters, Groomes, Virgins and Country Lasses, who usually go clad in White Frockes, Waistcoats, Garments all the day, week, year long, should be more holy, innocent, pure than Bishops, Priests, Deacons, who wear them only for few hours in the Church, and are clad in Black Garments only all the day, week, year, which are as contrary to Innocency, purity, as white is unto black.

b Genitium Dierum, l. 3. c. 7.
c De Morib[us] Genium.

d Romanae quæstiones.

e Problematus, Locus 120. de Vestitu.

f Purchas Pilgrimage, l. 1. 3. 4. cap. 19.

g Sands Europe Speculum, Purchas Pilgrimage, l. 3. c. 12.

h Linchb[er]t l. 1.

c. 22. Purchas Pilgrimage, l. 5. c. 15. p. 667.

i Benedicti Are-iii. Problemata Locus 120. p.

367 Gul. Stuc-kius, Antiqu. Genitiv, l. 2. c. 26.

2ly. White is not alwayes a badge, or Garment of Joy, but oft times of Mourning and Grief, as in the Cases of penance and degradations foreeited; and in these ensuing Presidents. b Alexander ab Alexandro, c Bre-mus and d others record, that the Grecians, Spartians, Argivi, Syracusians used to put on Albas velles white Garments, when they mourned for their deceased Friends and Kings, in which they followed their Corps to their Graves, involved usually in white Winding sheets and Cere-cloaths; Plutarch, and (e) Aretius out of him informs us, that the Roman Matrons, mourned in white Garments. In (f) China at this day the Nobles and better sort of Women use to mourn in White array; The better sort of (g) Turks use to mourn in White; and in Japan Whyle is a Funeral colour, Black a Feastival; Yea, b at this Day the i Queens of France after their Husband Kings decease wear White Garments during their Widow-bode, in token of grief and retiredness: and in many places of England when any Maids dye before mariage; other Virgins use to accompany their Hearse to their Graves in white.

white Waistcoats, Gloves, Ribonds; Therefore white Garments cannot be of themselves, a badge of joy, chearfullness, triumph, for then white Winding-sheets should be so, wherein we all inter dead Corps.

3ly. White Garments are no peculiar badge of Evangelical Bishops or Ministers of the Gospel, and that only in Divine administrations; For as I never read that Christ or his Apostles, or the primitive Evangelical Bishops, Ministers, Deacons, for above 350. years after Christ used any such Vestments, Surplisses, Rouches in divine Administrations, which doubtlesse they wold have done had they deemed them necessary, decent or expedient; so on the contrary. I read, 1. That the {f} Tapyrae, Bacrianis, Iberi, and other barbarous Nations about Hyrcania, compell their Women to wear and walk abroad Albis Tunics in White Coats, and short cut hair; when as the Men only wear black Vestments, and let their Hair grow long. 2. That the Romans in their Circennian Playes had 4. Factions, clad in 4. several sorts of coloured Garments, (just like the Popish Priests and Prelates) according to the four seasons of the year; to wit, in Green-coloured Garments, dedicated to the Spring: in Rose-coloured Vestments, devoted to the Harvest: in Violet-coloured; consecrated to Winter: and in White Garments, dedicated to Autumn, when men (as well as fruits and leaves) usually drop into their Graves. And that the Romans used to resort to, & behold their Playes, Loga candida in a white Gown or Surplice, which was no act of Religion, but Pastime. 3ly. That those who stood for any elective Offices among the Romans, were usually clad in white Garments, from whence they were stiled Candidati, as Celsus Rho-dignius proves at large out of [d] Titus Livius, [e] Plin-tarch, {f} Pliny, {g} Ulpian, Juvenal and others; which Candidates [h] usually bribed the people to gain their Voices.
 Consul legem tulit ad populum, quæ nō cui suffragi causa munus dare licet et multipli pe-ni interdixit. Postea lege Calpurnia his qui mercede corrupti aut munere delinitti Candidati obviari issent, quique precio illos sellarentur; aut si PRANDIUM AD CAPTANDOS ANIMOS, AVT SI QVID MUNERIS EXHIBITVM FORET, præter paucis legibus constitutas, etiam PECUNIARIA MVLCTA FVIT. Id quid Fabia lege cauimus, &c.

a Strabo, Soli-nus, Pomponius Mela, Alexan-der ab Alexan-dro Gen. Dierum l.5.c.18. f.291.
 b Boemus De Moribus Gentium.

b Alexander ab Alexandro Gen. Dierum, l.5 c.8. f. 263 lib. 6. c.19. f. 664.

c Antiqu. Lett. l.14. c.16.

d Hist. Rom. l.4.

e Problemata.

f Hist. Natura-lis, l. 8.

g Digestorum, l. 1. De Officio Quæstoris.

h Alexander ab Alexandro Gen. Dierum, l. 3 c. 17. f. 153.

i Paulus Aemilius

with mony, meat, drink, feasts, (notwithstanding many successive severe Lawes made against it) as too many Knights, Citizens, Burgesſes now use to bribe their Electors before and at every Parliamentary election, with Gifts, Feasts, and drunken entertainments, for which they deserve expulſion out of the House of Commons, far better than

d Cooks 4. Inſtitutes, p. 23.

(d) Thomas Long, who in the Parliament of 8. Elizabeth was expelled the Commons House, upon examination of his Case, only for giving the Maior of Westbury (in Wiltsire) 4l. to be elected a Burgeſſe to serve in that Parliament for this his corrupt dealing (which was to poſon the very Fountain it ſelf;) and the Maior fined and impriſoned; where as ſome now ſpend one, two, or three thouſand pounds a piece in Counties to be elected Knights: and others one, two, three, four or five hundred pounds a piece or more to be chosen Citizens and Burgesſes for the laſt, & this approaching Parliament, in Bribes, Wine, Ale, Bear, Tobacco, Feasts, and drunken entertainments, (which will hardly produce a sober Parliament, and for which the Elements now mourn, yea drop down showers of Wrath upon us) for which bribery they well deserve to be cast out of the Parliament-house, and fined treble the value of their Bribes and expences, to his Maſteſty; fince the Pagan Romans were ſo just as by the Law of C. Petilius Tribune of the people, to impoſe a fine and penalty of ambition upon Q. Coponius, *quod vini amphoram ei cuius suffragio magistratum petebat, dono arderat.* And if this giving but a Quart or Bottel of Wine was reputed a Bribe deserving punishment, what do they demerit who give whole Tuns, Butts of Wine, and many Barrels of Ale, Bear to their Electors for their Voyces? Yea thoſe Mercenaries who thus unworthily ſell their Voyces, deserve to be for ever diſabled to have any voyce in future Elections; and this Roman Law is now fit to be enacted among us, *ut in petendis honoribus, candidati fine togā ad Comitia descendent, ne pecunii in ſinu reconditis tribuum suffragia mercantur.* qly. That the *idolatrous* [f] Priests of Iſis among the *Egyptians*, when they ſacrificed to this Idol, did ſhave

e Alexander
ab Alexandro,
Gen. Dierum,
1. 3. c. 17.

*Quoties contra
ambitum illo-
rum qui appre-
uent Magistra-
tes, pluribus le-
gibus à Roma-
nis obvium
item fit.*

f Hietom.
Comment. in
Ezech. c. 44.

Alexander ab
Alexandro,
Gen. Dierum,
1.6.e.12.f.349.
conference at
Hampton Court,
p. 76.

Gul. Stuckius
Antiqu. Conviv.
L.2.c.26.

have their Crownes, and wear white Surplisses, Gar- g Alexander
ments, (just as the Popish Priests do now) above a 1000. ab Alex. Gen.
years before Christians took up this fashion; and the g Ro- Dierum, l. 6. c.
man Matrons in the Feast of their Goddesse Ceres, did an- 19. f. 364.
nually sacrifice to her, veste candida, in a white Garment, b Bochellus:
ut tunc Diis gratum esse censirent, si à letis, nec à funere pollu- Decret. Ec-
tis celebraretur. 5ly. That the b four Monks of Saint Denis Tit. 2. c. 3 p.
Abbey in France who carry the Canopy over the viol of 702, 706. Sel-
Holy oyl (pretended to be sent from Heaven) at the dens Titles of
French Kings Coronation, albis induiti, are arayed in white Honour, part
Surplisses and Rochets, though not in holy Orders. i My Signal
6y. That our Bishops themselves, and the Abbot for- Loyalty and
merly, but now the Dean of Westminster, at our Kings Devotion of
Coronation, stripping off his ordinary Apparel, put Saints and pi-
on him a i Collobium, Dalmatica, or close Pall, linnen Gloves ous Christians
and Sandals, immediately after his consecrating, as they to their Sov-
use to do on Bishops and Priests, of whole holy Vest- raignt, part 2.
ments, these are parcel. Either therefore they must ac- P. 231, 237,
knowledge our Kings to be Bishops and Priests as well as 242, 244, 253,
themselves, or disclaim these Vestments as proper or 255, 291. Tho.
peculiar to Bishops, Priests and Clergy-men. Walsingham,
Hist. Angl p.

4ly. Admit white Garments, Rochets, Surplisses a 293, 296.
Badge of Innocency, Purity, Holynesse, as is pretended,
and therfore fit to be worn in time of Divine service and
Sacraments by Bishops, Priests, Deacons, and other Ec-
clesiastical Persons; Then it will certainly follow from
hence,

1. That all Christians whatsoever ought to wear
white Surplisses, Rochets, Albees, as well as Popes,
Archbishops, Metropolitans, Bishops, Arch-deacons,
Deans, Prebends, Priests, Ministers, Deacons, and o-
ther Church-men.
1. Because they are all equally purifi-
ed, washed from their sinnes externally by Baptisme, and inter-
nally by the blood of J. Ius Christ, yea justified, sanctified, and
made holy without spot or blemish; as well as any Prelates,
Priests or Clergy-men whatsoever, Eph. 5. 25, 26, 27.
Rev. 1. 5, 6. c. 7. 14. 1 John 1. 9. c. 2. 1, 2. 1 Cor. 6. 11.
Tit. 3. 5. Hebr. 10. 22. Psalm 51. 7. Ilay 1. 18. 2ly. Be-

cause they are all commanded to be pure, holy, blameless, undefiled in all manner of conversation, and godlynesse, even as God is holy, as well as Clergy-men. Upon which account they are usually stiled *Saints, holy men, holy brethren; and redeemed by Christ for this very end, that they should walk before and serve him in holynesse and righteousness all the daies of their lives.*, 1 Pet. 1. 15, 16. Rom. 11. 49. c. 19. 2.c. 20. 7. 2 Pet. 3. 11. Eph. 5. 25, 26. Col. 3. 10, 11, 16, 17. 1 Thes. 5. 16. 23, 27. Hebr. 3. 1. Rev. 1. 5, 6. c. 3. 18. c. 7. 14. Lu. 1. 74, 75. Tit. 2. 12, 14. Rom. 1. 7. c. 6. 1. 4, &c. c. 8. 10, 11, 29, 30. Ephes. 4. 24. c. 1. 4. Phil. 1. 1. Philem. 5. 7. 2 Cor. 1. 1. c. 13. 13. Col. 1. 2, 4, 12, 26. Rev. 15. 3. c. 19. 8. Ps. 34. 1. Ps. 62. 8. Psal. 106, 3. 1 Tim. 2. 8. zly. Because they are all equally a chosen generation, a royal Priesthood, a holy Nation, a peculiar people, yea made Kings and Priests to God the Father by Jesus Christ, as much as Prelates and Clergy-men, 1 Pet. 2. 9, 10. Rev. 1. 5, 6. c. 9. 10. c. 20. 6. Exod. 19. 6. 4ly. Because God is no respecter of Persons, (especially in his immediate worship, service) but in every Nation he that feareth God, and worketh righteousness is equally accepted of him, Acts 10. 34, 35. 1 Pet. 1. 17. Ephes. 1. 6. 5ly. Because all the Saints and redeemed of Christ, have equally washed their garments, and made them white in the blood of the Lamb, and are arrayed in Spiritual (not Corporal) white garments, as well as Prelates and Priests, Rev. 3. 4, 5, 18. c. 6. 11. c. 7. 9, 13, 14. c. 19. 8. Therefore if necessary, decent expedient in Gods Divine service, all Lay Saints should wear them as well as Bishops or Clergy-men.

zly. Then it will necessarily follow, that not only Prelates and other Clergy-men, but likewise all Christians should wear Rochets, Surplisses, and white Vests, at all times, as well as in time of Divine Service, or Sacraments administrations; especially in all their private Prayers, Devotions in their Closets, Houses, Families, (where Bishops, Priests, Deacons themselves use not to wear them) and in all places as well as in Cathedrals, Churches, Chapels, since they ought to be always holy, innocent,

innocent, undefiled, white, pure in all their actions, conversations, shining as lights of the world in the midst of a polluted and perverse generation, as Ephes. 1. 4. c. 5. 26, 27. c. 4. 22, 23, 24. Phil. 2. 15. 1 Pet. 1. 15, 16. 2 Pet. 3. 11. and other fore-cited Texts resolve.

3ly. It was an * ancient custom in the Primitive Church * Cent. Magd. (long before Bishops, Priests or Deacons wore white Rochets, Surplices, and linnen Vestments) beginning before 300. years after Christ; and continuing near 1400. years space, or more, in most Christian Churches, to put on long white Robes, Surplices, Garments, on all such Christians as were baptized, immediately after their baptism, in testimony of their purification and washing from their sinnes in their baptism, by the blood of Jesus Christ. Hence Lactantius flourishing about 300. years after Christ, in his Book *De Resurrectione Christi*, hath this elegant expression,

Rex facer, ecce tui radiat pars magna Trophei
Cum puras animas sacra lavacula beant.
Candidus egreditur nitidis exercitus uadis
Atque vetus vitium purgat in amne novo,
Fulgentes animas vestis quoque candida signat.
Et grege de niveo gaudia pastor habit.

4 c. 6. Col. 419,
420. Cent. 5.
Col. 658. Cent.
6. Col. 334. Cent.
7. Col. 147. Cent.
8. Col. 189. Cent.
9. Col. 324. Cent.
10. Col. 293.
Cent. 11. Col.
262. Cent. 12.
Col. 875. Cent.
13. Col. 596.
Tos. Waldensis
D. Erinalis Tome
2 Tit. 5. c. 52.
Gul. Stuckius
Antiqu. Conviva.
1. 2. c. 6.

This custom of apparelling Baptized Persons in white Robes and Garments, is likewise attested by *Gregory Nazianzen Oratio 3. Ambrose De Sacramentis, l. 3. c. 1. and De his qui initiantur, c. 7, 8.* within 370. years after Christ, and not long after by *Olympiodorus in Eccles. c. 9. Gregorius Turonensis, Hist. l. 9. c. 4.* and our Venerable *Beda, Hist. Ecclesiastica Gentis Anglorum, l. 2. c. 14.* where relating the History of our King *Edwini* and his peoples conversion to the Christian Faith, and baptizing by *Paulinus, Anno Christi 627.* and of his Sons soon after, adds *quorū primi Albati adhuc* (that is, whiles clad in white Garments after their Baptism) *erupti sunt de hac vita.* Abbot *Alchuvinus Scholar to Beda, and Tu-*

tor

* De Divinis
Officiis c. 19.
De Sabbatho
sancto Virgil.
Pascha Operum
Gal. 1662.

¶ De Institutione
Clericorum l.
E. c. 39.

tor to Charles the Great, describing the forms and Ceremonies of Baptism about the year of Christ 800. * records, that the person baptized, after his baptism, elevatur de fonte, ut per Gratiam surgat ad vitam. Deinde Albis induuntur Vestimentis propter Gratiam regenerationis, et castitatem vita, et Angelicè splendoris decorazem. Tunc sacro chrismate caput perungitur & mystico tegitur velamine, ut intelligat se Diadema Regni & Sacerdotis dignitatem portare, juxta Apostolum, vos estis genus electum, Regale, Sacerdotale, offerentes vosmet ipsos Deo vivo boscam sanctam & Deo placentem. Therefore they are intituled to wear white Garments, Surplisses, Rochets, as well as any Bishops or Priests whatsoever, who upou this account ought not to advance themselves above, or distinguish themselves from other baptized Lay-Christians. ¶ Rabanus Maurus, flourishing about 840. years after Christ, writing of the Forms and Ceremonies of baptism, relates that after baptism, a white Garment was delivered to every person baptised. Post baptismum traditur Christiano Candida vestis, quæ signat innocentiam & puritatem Christianam, quam post ablutas veteres maculas statio sanctæ conversationis immaculatam servare debet ad presentandam ante tribunal Christi. Cujus verò renati Albis induuntur vestibus, ad mysterium resurgentis Ecclesie futurum. Utuntur vestibus albis, ut quorum prime Nativitatis infantiam vetusti erroris pannus suscaverat, habitus secunda regenerationis gloria preferat indumentum. The continuance of this custom in after ages is attested by Vincentius Beluacensis, spec. Hist. l. 23, c. 145. Erfordiensis, c. 66. Aponius, l. 6. in Cantica Cant. the Century Writers, Cent. 8, 9, 10, 11, 12, 13. c. 6. Tit. De Ritibus circa Baptismum, and to name no more, by our Thomas Waldensis, about the year of Christ 1420. Doctrinalis Tom 3. Tit. 5. cap. 52. sect. 1, 2. De veste candida quam accipit baptizatus, which he largely descants upon as a badge of their purification, innocence, washing away their sins, and making them as white as Snow, and putting on the Lord Jesus Christ, citing Rom. 12. Ezech. 16. Psal. 50. Exod.

Exod. 24. Heb. 3. Mat. 17. Isaia. 1. Cant. 1. (all produced by him and other Papists, for Bishops and Priests white Rochets, Albees, Surplisses.) *Dionysius Areopagita, Origin, Ambrose and Rabanus,* to justify this custom, from whence the *Lords day, Easter week, and the Feast of Pentecost,* on which Christians heretofore were usually baptized, and then clad in *White Garments,* were styled *Domesticæ et feria in albis,* and by our English Calanders, Nation till this day, called *Whitesunday, and Whitesonday,* because all persons baptized on them, and Virgins too, were then usually clad in *White Garments.* *Feria 2. In albis, hæc hebdomada* (to wit after Easter) *in albis vocatur, quod Sabbato sancto baptizati, vestem candidam, quam in baptismis acceperant gestare sonuerint, ac in ea induitæ ac albatæ, usque ad alterum Sabbatum, quo solenni ritu albas deponerent,* writes Learned * George Caffander. If then this ancient custom of *Clothing all baptized persons in white Robes, Rochets, Surplisses,* so long continued in the Churches of Christ, before any such Vests wore by Bishops, Priests, Deacons, grounded on the self-same Texts, reasons, and some better grounds then Bishops, Priests, or Deacons wearing these Garments, be now totally laid aside, (through the Pride, Ulurpation of Popes, Prelates, Clergy-men, who appropriate them only to themselves by way of distinction from other Christians) without any scandal or prejudice to Religion; then *a fortiori* Bishops, Priests, Deacons Rochets, Surplisses, and other Vests, may be discontinued and laid quite aside as uselesse, superfluous, if not schismatical, dividing, discriminating Christians from Christians, and Clergy men themselves from one another, raising many unnecessary contests, inconsistent with our Churches peace and unity.

Gly. If a white colour, or white Linnen Garments be badges of innocency, purity, chastity, and should mind those who wear them of, and excite them to these virtues, as is pretended, then there is no need at all of white Surplisses, Albees, Rochets or Lawn sleeves for these

* *Gul. Stuckius Antiqui Con-*
vivialium L.
2. c. 26.
Surius Council.
Tom. 1. p. 85,
788, 493 Tom.
3. p. 177. 683.
716. Tom. 3.
p. 286, 365.
Georgius Casjan-
der. De Baptis-
mo Infantum.
and fundry o-
thers. Cene.
Magd. 4, 5, 6,
7. cap. 6.
** Precess Eccle-*
sistica, Ope-
rum Parisis
1616. p. 348.

these purposes. For 1. every Bishops, Priests, Deacons, and other mans white Skins, (the natural Garment of his Body, which he wears upon him all his life) or his white linnen Shirt, Waistcoat he wears day and night all the week, year long; his white linnen Bands, Cuffs, Handkerchiefs, and linings of his Dublet, Hose, or the white Sockes he usually puts on every day, and not puts off till night, his white linnen-night Cap, Sheets which he lyes down and sleeps in every night, the white linnen Napkins, Table-cloaths, Towels, he daily useth, the white bread, meat, milk, egges he eateth every meal; the white wax or tallow Candles he burns; the white sealings, walls, he beholds in his House, Church, Chapel every day; the white paper wherein he writes, and all the Bibles, Missals, Common-prayers, and other Books, Papers he reads written or printed; the white Corporals, Altar-cloaths he beholds at every Sacraments; the white frocks of Porters, Carters, Millers, Grooms, Hōstlers they daily wear; the white Dublets of men, Waistcoats, Peticoats, Aprons, lisen Mantles of every Woman, the white sheep, beasts, foul, birds, snow, hail, wool, flax, or radiant light of the Sun, Moon, Stars, & via lattea in the Heavens, might abundantly mind every B^r. Priest, Deacon, (unless more dull and averse from purity, piety, innocence and sincerity than any other sort of Christians) and more effectually excite every Clergyman, or pious, reasonable Christian, to innocence, purity, sincerity, than all their Albees, Rochets, Surplisses, or other Church Vestrments, which they wear only for a short season, not constantly all the day, as they do their other induments. And why white Rochets, Surplisses, Lawn-sleeves alone, should be badges, memorials of, or incentives to purity, innocence, chastity; rather than all other white ordinary Vestments, Urenfils, Meats, Creatures: or why Archbishops, Bishops, Priests, Deacons, and Clergy-men alone should wear them, when as all wear white shirts, bands, cuffs, and other linnen Garments, as well as they, without distinction, no solid reason can be rendered.

dered to satisfie any reasonable mans Judgement or Conscience.

7ly. If White be a badge of Innocency, holynesse, chasfity, purity, as is pretended, then why should not Archbishops, Bishops, Priests, Deacons, and all Cathederal-men wear white Hats, Caps, Gownes, Cassocks, Girdles, Dublets, Breeches, Stockings, Shooes, (but only black, red or russet Vekments as fundery [p] Popish Councils, and our own Canons enjoyn them) as well as white Rochets, Surplisses, or Lawn-sleeves? Or why should they not wear only their shirts, instead of Surplisses, Rochets, upon their Gowns, Cassocks and wearing Cloathes; or their Surplisses, Rochets, Lawn-sleeves under their other Cloaths, instead of shirts? It was a witty Question a [q] pratling Girl of seven years old demanded of Doctor Laud when Bishop of London, arrayed in his white Lawn-sleeves and Rochet. Pray Uncle why do you wear your Shirt upon your Gowne and Sleeves, when other men wear their Shirts under them? At which the Bishop smiling, could return her no Answer but this, That it was the custom of Bishops to do it. And had she demanded of him further, how his white Sleeves and Rocket alone could be a badge of his universal Innocency, purity, sanctity, when his Gowne and all the rest of his Garments were coal-black? or, whether his Innocency, purity, sanctity were not put off together with his Lawn-sleeves, Rocket, and laid quite aside till he putt them on again? He could hardly have returned a satisfactory Answer to these Demands.

8ly. If Bishops and Clergy-men wear white Rochets, Surplisses in the Church only to distinguish them from the people, and others not in Orders. Then 1. no unordained Singing-men, Parish Clerks, Choristers, Scholars in our Universities, should be commanded, as now, but prohibited to wear Surplisses in the Church. 2ly. Bishops and Ministers respective Consecrations, Ordinations, presentations, inductions, installments to their Bishopricks, & Benefices, perception of their Rents, profits, tythes,

^p Bocellius Decret. Eccles. Gal. l. 6. c. 17. Io-
hannis de Aten-
Confit. Provin-
cialium, fol.
129, 131, 135.
Lyndewood Pro-
vincial, l. 3. c.
11. De vita &
bonestate Cleric.
Canon 6. 1603.

Can. 74.

^q Mr. John
Badgers daugh-
ter of the Inner
Temple wh-
oſt related it to
me.

tythes, and their constant preaching, praying, officiating, baptizing, administering the Lords Supper, and diligent exercising of their Ministry in the Church, are sufficient of themselves without any Roset or Surplice, to difference them from the people, As [r] good trees are best known by their fruits, not leaves : so are good, pious, holy Bishops, and Ministers of the Gospel, best known and distinguished from the Laity by their goodfruits by their diligent discharge of their Duties, Functions; their exemplary, transcendent Piety, Charity, Humility, Heavenly-mindedness, and by renouncing the Pompes, vanities, riches, honors of this present world, and all the sinfull lusts of the flesh, according to their Baptismal vow, even as Pope Celestine the 1. asserted long since in his Epistle to the French Bishop, cited in the Title-page. The [f] Council of Calchut under our King Alwoold, Anno 787. cap. 3. prescribes this as the principal badge and duty of every Bishop, Priest, *Ut diligenti cura ad Gregem sibi commissum prædicet.* The Council of Clovesho, An. 747. and the Excerptions or Canons of Egbert Archbisshop of York, about the year 750. Decree: *Ut unsquisque Episcopus & Sacerdos omnibus Fettis & diebus Dominieis Evangelium Christi prædicet populo.* *Ut Episcopi nullatenus secularibus negotiis, plusquam Dei servis (quod absit, as most have done) subditi existant, sed maxime curam animarum habeant, ut secundum Apostolum, populum Dei suis exemplis bene corrigant, & Ianæ quoque Doctrinae Sermonibus instruant; bonis utique moribus, abstinentie virtutibus, justitie operibus, doctrinae studiis adornati.* Yea the

t Surius Concil. [r] 2d. Council of Cavailon, under the Emperor Tom. 3. p 27, CHARLES THE GREAT, about the year 810. cap. 1, 2, 4, 5. decreed, according to the Decrees of the holy Canons, and the Doctrine of other sacred Scriptures; Ut Episcopi affidui sim in lectio, & scrutentur mysteria verborum Dei, quibus in Ecclesiis Doctrina fulgore splendeant, & verbozum Dei alimentis animas ubi subditas faciat non cesserent. Ut ea que legendo * Mai 4 17: persecutantur, opere compleant * iuxta illud, capit I. Iesus facere*

cere & docere. Et memoria ferentibus mandatum ejus, ut faciant ea. Et quia non auditores legis sed factores ejus justificabuntur. Et ut Regnum Dei non est in sermone sed opere, sicut subditis norma vivendi, ita videlicet, ut & verbis & exemplis populo ad aeternam patriam pergenti ducatum prebeant; Ut vita eorum & doctrina nequaquam discordent, sed quod dicunt, faciant, & que faciunt docere studeant, et praedicatione assidua plebem admoneant, & falce iustitiae a credentium mentibus vitiorum spinas eradicent, & verbi Dei semine agros mentis eorum ad secunditatem perducant. Ut humilitatem atque religionem, & in vultu, & in opere, & in habitu, & in sermone demonstrent. Ut iuxta Apostoli vocem irreprobensibiles sint & moribus ornati, & nequaquam turpiter lucris deserviant, juxta illud quod ait Scriptura; Nemo militans Deo implicat se negotiis secularibus, ut ei placeat cui se probavit. The * Bishops in the Council of Paris under Lewis and Lotharius, An. 829. unanimously decreed. Sicutum pari voto, parique consensu, ut unusquisque nostrum dilectis & exemplis, plebes parochie sua attentius ad meliora incitens, studeat, easque ut se a malis cobibeant, &c. sollicita admoneant, cum itaque predicatores sine cessatione populo Dei predicare necesse sit, juxta illud * Isaiae. Clama, Ne cesses, quasi tuba exalta vocem tuam, & annuncia populo meo sclera eorum, &c. tum maximus id facere necesse est, quando ira Domini contra populum Dei, meritis exigentibus, grassari perspicerint. Juxta illud quod Dominus per Ezechielem Prophetam loquitur, Ezech. 3. 17 &c. & c. 33. 7,8, &c. Which is seconded by many other * Councils in and after that age. Hence || Odo Archbishop of Canterbury in his Constitutions about the year 943. cap. 3. De Officio Episcopi, admonished all Bishops and Presbyters, Quatenus cum honestate & modestia, bonis exemplis in sancte religionis pietate predicent, & populum Dei Doctrina sua erudiant & informent, ut suas Parochias omni anno cum omni diligentia praedicando verbum Dei circumneant: Absque ullo timore vel adulacione cum omni fiducia verbum Dei praeditate, Regi, Principibus populis sui, omnibus dignitatibus, & nunquam veritatem subter fuge-

Psal. 102.

Rom. 2.

1 Cor. 14.

2 Tim. 2.

* Sursum Con-
cil. Tom. 3. p.
864.

* Ijzy. 48.
* Boshell. Decr.
Eccles. Gal. 1. 5.
Tit. 18. De
Archiepiscopis
& Episcopis &
l. 1. Tit. 3. De
Predicatione
& expositione
verbi Dei.
|| Spelmanni
Council. p. 416.

* Henry de
Knighton, de
Eventibus An-
glie l.5. Col.
2658, 2668,
2661.

re. Upon which considerations our famous Martyr * John Puryn preached at Bristol An. 1392. Quod quilibet Sacerdos magis debet demittere Matutinas, Missam & Vesperas, & ceteras horas Canonicas quam prædicationem derbi Dei, eo quod solum traditione humana ordinantur; and Nicholaus de Hereford then publickly taught, Nullus est verè Prelatus, nec habilis ad Prelacionem nisi sit doctoꝝ et prædicatoꝝ, which positions our un-preaching and rare-preaching Prelates then deemed Heretical, though the very doctrine of St. Paul 1 Tim. 3. 2. 2 Tim. 4. 1, 2, 4, 5. Acts 20. 28. The discharge of these their Episcopal and Sacerdotal duties, would more adorn and demonstrate them to be Bishops and Ministers, then all their Episcopal or Sacerdotal Vestments, wherewith they now load and make themselves more unable to discharge these duties. I shall close up this particular with the words of our famous John Wicliff, Dialogorum l.4.c.17. De avaritia Cleri. f.128. Sic intelligunt aliqui dictum Christi, Mat. 10. Nibil tuleritis in via, ne peram, &c. Non enim debent viri Apostolici tardari cum aliquo temporali, quod vel eorum affectionem, vel occupationem, quo ad suum Officium impedit. Nuda autem & moderata habitio per virgam gestam in manibus potest intelligi. Unde sicut oneratus multiplici vestimento est sèpè per hoc indispositus ad iter: sic (Episcopus & Sacerdos) oneratus temporali bus est sèpè indispositus ad prodissendum Ecclesie: Et ad istum sensum dixit Christus ubi supra, neque duas tunicas habeatis, & ista lex Christi est fundata in lege Nature cum qua nemo poterit dispensare: Therefore no Popes nor Bishops can dispence therewith, much lesse Decree against it.

* see here, p. 73.
74.

gly. For the objected Text of Eccles. 9. 8. Let thy Garments be alwaies white: is taken only in a * mystical sense for purity of life, chastity, innocence, or justification by the blood, robes of the righteousness of Jesus Christ, as some expound the place, it is nothing to the purpose; If literally interpreted, it quite subverts the Objectors. For 1. It is universal, extending equally to all Lay-men

Lay-men and Clergy men , not confined to Bishops, Priests, Deacons, and Ecclesiastical persons alone, to whom white Rochets and Surplisses are appropriated. 3ly. It is universal in respect of time and place too, Let thy Garments be alwaies white, as well by night as by day; as well before and after Divine Service, Mass, Sacraments, as during their Celebration ; as well out of Cathedrals, Churches, Chapels, as in them ; as well in your eating, drinking, feasting, and private Family, or Closet devotions , as in the Cathedral or Parochial Church or Chapel , at Common-prayers or Sacraments ; to which times and places alone the wearing of Rochets, Surplisses is principally confind by Popish Councils, and our Bishops Canons, against the words of this Text. 3ly. This Text no wayes relates to Common prayers, divine Service or Sacraments in the Church, or to Bishops, Priests, Deacons; (not then in use) but to * See Gulielm. mens*feasting & joyful Conversations out of the Church, Stuckius, An- as is evident by the next succeeding words, And let thy tiqu. Conviv. l. Head lack no ointment. Live joyfully with thy wife whom 2. e. 26. Here thou lovest, all the dayes of thy Wanty, &c. and the words p. 114. next preceding , Go thy way , eat thy bread with joy, and drink thy wine with a merry heart , for God now accepteth thy works. Therfore to apply it only to Divine service, Sacraments, and appropriate it to Bishops and Clergy- men , their Rochets and Surplisses , is a most grosse abuse , and perversion of this Text, and the [x] Popish Canons prohibiting the marriage of Priests, prescribing the wearing of black Gowns, Caffocks, by Bishops, Priests, Deacons, (if ever intended in this Text) are diametrically repug- nant therunto. 4. The words are in the Plural Number, Let thy Garments be alwaies white ; Therefore Bishops, Priests, Deacons should alwaies wear white Hats, Gownes, Dublets, Stockings, Shooes, as well as white Rochets, Surplisses; yes wear their Rochets, Surplisses alwayes as they do their Skirts; not wear Black Coats, Gowns, Caffocks, Dublets, Hose at any time, and their Rochets, Surplisses only in the Church, as their * Councillis and Canons prescribe;

x See Bochel-
lus, Decret.

Eccles. Gal.
1.6. Tit. 13, 14.

Claudius Es-
pensius in Tit.

2. & de conti-
nentia, lib.

John Bales

Actis of Eng-
lish Votaries,

Bishop Halls

Honour of the
married clergy.

* See Boche-
lus l. 6. Tit. 17.

point

point-blank against this Text, under severe penalties. 4ly. The *Roman Missals*, *Pontificals*, and *Gulielmus Durantus* prescribe the wearing of other coloured Garments, even in time of Masse, Divine service, and Sacraments, beside White, and the laying aside of White Garments in the Church it self on sundry Felli-valls and dayes of publick worship. As namely blacke V^estments, (not white Rochets or Surplisses) all the Passion weeke before Easter, on dayes of Affliction, and Abstinence for sinne, in Rogations, in Masses or Processions for the Dead, from Advent till the Vigills of the Nativity, and on the Feasts of Innocents; on which Day some used to weare Blacke, others Red; upou sundry other Lords dayes and Feastes they prescribe Bishop and Priests to weare Red, on other dayes Green or Violet V^estments, and White only on other Sundayes, Festivals, in the Celebration of Divine service and Administration of Sacraments; whence they style White, Red, Black, Green, the * four Principal colours used by the Church; to which they reduce these five other Colours, used likewise in the Roman Church, viz. Scarlet, Silken, Violet, Saffron, Rose-colour, producing several Textes of Scripture (miserably wracked by them) for to prove the use of all these respective Colours in the time of Gods publick worship, as well as the use of White, seconded with sundry mystical Reasons and significations, which those who please to make themselves merry with, may read at large in Durantus. l. 3. De quatuor coloribus quibus Ecclesia in Ecclesiasticis utitur indumentis. Now this objected Text, Let thy Garments be alwayes White, routs all these Romish Regiments of Blacke-coates, Red-coates, Greene-coates, Blewe-coates, Yellow-coates, Scarlet-coates, Silken-coates, Rose-coates, at once, and White-coates too, as appropriated onely to Churches, Divine service, Sacraments, Bishops and Ecclesiastical Persons. Therefore they must henceforth either renounce this their objected Text, or all these their sacred V^estment and forecited Robes, to which they are so much devoted.

* *Quatus sunt principales colores quibus secundum proprietas dierum, sacras vestes Ecclesia distinguit; ali- bus, niger & violoidis. &c.*
Durantus Rat.
Divin. l. 3

And

The Third Scripture Argument for the necessary use of white Rochets, Surplices in Divine Service and Sacraments administration, is from Dan. 7.9. *I beheld till the thrones were cast down, and the Ancient of days did sit; WHOSE GARMENT WAS. WHITE AS SNOW,* and the hair of his head like pure wool, &c. compared with Matth. 17.2. Mark 9.3. Luke 9.3. Jesus taketh Peter, James and John and bringeth them unto a high mountain apart, and was transfigured before them, and his face did shine as the sun, and his garment was WHITE as the light: (So Matthew) And his raiment became shining, exceeding WHITE as snow, so as no Fuller on earth can whiten them; so Mark records it: Ergo, Bishops, Priests, Deacons must wear white Rochets and Surplices in time of Divine Service and Sacraments in all Churches, Chappels, is but a ridiculous Non sequitur.

For First, That Text in Daniel relates onely to Christ sitting on the Throne as a Judge, at the end of the world, not officiating as a Priest in the Church: Ergo, all Judges must wear white Robes, Surplices when they sit on judgement, is a better inference thence, then that Bishops, Priests, Deacons must wear them when they minister in the Church. Secondly, His hair was white as wool, as well as his garment, therefore they should all have white hair or Periwigs, as well as white Rochets and Surplices, when they celebrate Divine Service or Sacraments. Thirdly, Our *Saviours Transfiguration was miraculous, not ordinary; but once, not weekly; in a high mountain apart, not within a Temple, Synagogue, Church, Cathedral; before three only of his Disciples, not the whole congregation or multitude: and his ordinary wearing garments miraculously became white and shining as the light, not as linen; and so exceeding white as no fuller on earth can whiten them, and that only during his transfiguration, not afterwards. Therefore this miraculous president gives not the least shadow of warrant or precedent for Bishops, Priests, Deacons ordinary wearing white Rochets or Surplices

*See here, p.
40, 41.

when they read Common Prayer, or administer Sacra-
ments in Churches; And they might, like Christ, for-
bear such white garments, till by miracle their faces
become shining as the sun, and their black ordinary wear-
ing garments become as white and shining as his.
Fourthly, Our Saviour never put on a white garment,
Robe or Rochet whiles he publickly prayed, preached
upon earth; nor yet when he was thus transfigured in the
mount, nor did Peter, James or John, who were present
at, and witnessess to his transfiguration, nor any other of
his Apostles, we read of, wear any white Rochets, Surplices,
or linnen vestments when they preached or cele-
brated the Lords Supper, or Baptism in imitation of
our Saviours white thining Garments; neither were
they or their garments thus transfigured or made white
when present at Christs transfiguration, or afterward.
Therefore Bishops, Priests, Prelates upon all these ac-
counts, should henceforth lay aside these vestments, since
Christ himself and his Apostles never used them; and
no longer wrest our Saviours miraculous transfigurati-
on, and these sacred texts, beyond all bounds of reason,
modesty, Christianity, to maintain their own popish su-
perstitious inventions, and abuse the ignorant vulgar
with such gross delusions, which all judicious sober
Christians must either abominate or deride.

The fourth plea insisted on for Bishops Rochets, and
Priests white Surplices in time of Divine Service and
Sacraments, is that of *Matth. 28.3. and Mark 16.5.* At
the time of Christs resurrection, an Angel of the Lord descended
from heaven, rolled back the stone from the Sepulchre
and sat upon it: His countenance was like lightning, and
his raiment WHITE as snow. And his Disciples saw a young
man (to wit this Angel in a young mans shape) sitting on
the right hand of Christs sepulchre, clothed in a long WHITE
garment: who said unto them, be not afraid, for ye seek
Jesus of Nazareth which was crucified: he is risen, he is
not here: Ergo, Bishops, Priests, Deacons must wear
white Rochets or Surplices in Divine Administrations.

I Answer

I answer, First, That the person thus clad in a long white garment was an *Angel of the Lord descending from Heaven*, not a Bishop, Priest Deacon or Minister. Secondly, His long white garment was no Rochet nor Surplice. Thirdly, He wore it not at all in any Temple, Church or Synagogue, but onely at or in our Saviours Sepulchre. And that but once, at his miraculous resurrection, not constantly or ordinarily : Fifthly, To roll away the stone, and instruct Christs Disciples of his resurrection, not to say Mass, preach, or read Common Prayer, or administer the Lords Supper. Sixthly, The Disciples who saw him thus clad never imitated his white garment whiles they lived, muchless should Bishops and Priests (who never saw him) after their decease, without warrant from Christ, the Angel or Disciples. The selfsame Answer serves to the objection from *Act 1. o. where two Angels in the shape of men stood by the Disciples in WHITE apparel, whiles they beheld Christs ascension into heaven, and spake the words there recorded to them:* which *Waldensis, Duranus and others impertinently alledge, for the use of long white Surplices, vestments, or Rochets of Bishops and Priests in the Church.*

5. The Fifth Text produced is that of *Rev. 3.4. Thou hast a few names in Sardis, which have not defiled their garments, and they shall walk with me in WHITE for they are worthy. Ergo, Bishops must wear white Rochets and Surplices in time of Mass and Divine Service: Acute Logick, worthy of laughter rather then reply.*

For 1. These few persons in *Sardis* were neither Bishops nor Priests; these words being not spoken to nor of the *Angel of the Church of Sardis*; (whom our Bishops and Prelatists will needs have to be the sole *Bishop of that Church*, but to others:) Therefore if any argument may be hence deduced for the use of Rochets or Surplices, it is, that lay Saints who have not defiled themselves with sins corruptions of the times, but kept themselves undefiled, must wear Rochets and Surplices, not temporizing Bishops or Priests. 3. They are promised, *hereafter to walk*

in white with Christ in heaven, and that by way of reward, witness ver. 5. *He that overcometh the SAME SHALL BE CLOATHED IN WHITE RAIMENT, and I will not blot his name out of the book of life, but I will confess his name before my Father and his Angels; not commanded to say Mass, or Common-Prayer in the Church on earth by way of duty, ministry or distinction from other Saints.* 3. *The white garments here meant, are only the robes of eternal glory in heaven; not white Rochets, lawn sleeves, or material Surplices, as the abusers of this Text pretend and must acknowledge.*

6. The sixth text produced for Surplices and Rochets is Rev. 4. 4. *And round about the throne, were twenty four seats, and upon the seats I saw twenty four elders sitting CLOATHED IN WHITE RAIMENT, and they had on their heads crowns of gold.* Ergo, *Bishps must wear white Robes, Mitres of gold, and Priests white Surplices.*

The sequel is denied. 1. Because there is no Bishop but only Elders mentioned in the Text. 2. These Elders are but twenty four, and they only had white raiment. 3. They sat in heaven upon thrones in their white robes, not in any Church or Cathedral on earth. 4. They sat constantly in those white vestments, and never did put them off. 5. They had no other rayment on them but these white robes: Therefore all Bishops and Priests, if they will be like these Elders, and pursue these presidents, must wear no black doublets, cassocks, gowns, cloaks, Waistcoats, but only white Rochets, Surplices, as they did. 6. They sat in them upon Thrones, and had all crowns of gold upon their heads: If this then be a president for our lordly royal Prelats, and Clergies punctual imitation, they must all sit upon thrones with golden crowns on their heads, like Kings, as well as with white Rochets, Surplices on their backs like Prelates and Priests; which I presume they yet dare not do, and his Majesty with his Nobility will not now suffer, should their pride and ambition prompt them to it.

7. The

7. The seventh president insisted on is, Rev.6.9,10,
11. Where St. John saw under the Altar, the souls of them
that were slain for the word of God, and for the testimony
which they held, &c. and WHITE ROBES were given to
every one of them.

If any consequences can be hence deduced, they are
only these. 1. That those Saints and Laymen, who suf-
fer martyrdome for the Word and testimony of God
on earth, shall have white robes, not of fine linnen, but
of eternal glory, given them by God for a reward in
heaven. Not that Bishops and Priests alone, which were
never slain nor martyred for Christ, and none else but
they must now wear white Rochets and Surplices, on
earth.

2. These souls lay interred, crying to God from un-
der the Altar, to avenge their blood on them that dwelt on
the earth. Therefore they are no presidents or warrant
for Bishops or Priests to wear Surplices or white Ro-
chets when they officiate at or upon their new erected
Altars, and dispence Christs body and blood sacramen-
tally to their people, in their Cathedrals and parish
Churches. 3. These white robes were not material
ones, made of lawn or linen by Semistresses, nor bought
with money; but spiritual and heavenly, made, and
freely given unto them by God himself: therefore Bishops
and Priests who contend for material Rochets and Su-
rplices from this Text; must now quite renounce them,
and produce some better proof.

8. This they presume to do in the eighth place, from
Rev.7.9,13,14. cha.15.6. and cha.19.14. which I shall
couple together to make the proof more strong. After
this I beheld and a great multitude which no man could
number of all Nations, and kindreds, and people, and tongues
stood before the throne, and before the lamb, CLOATH-
ED WITH WHITE ROBES, and palms in their hands.
And cried with a loud voyce, Salvation to our God which
sitteth upon the throne, and unto the Lamb, &c. And one
of the Elders answered saying unto me, what are these
WHICH

WHICH ARE ARRAIED IN WHITE ROBES ?
and whence came they ? And I said unto him , Sir, thou knowest : And he said unto me, these are they which came out of great tribulation, and HAVE WASHED THEIR ROBES , and MADE THEM WHITE IN THE BLOOD OF THE LAMB ; Therefore are they before the throne of God, and serve him day and night in his Temple, &c. And the seven Angels came out of the Temple, having the seven plagues , CLOATHED IN WHITE , and having their breasts girded with golden girdles. And I saw heaven opened, and behold a white horse, and he that sate upon him was cloathed in a vesture dipt in blood, and his name is called, the Word of God And the Armies which were in heaven followed him upon white horses , CLOATHED IN WHITE LINNEN, FINE AND CLEAN. Ergo, Bishops and Priests, ought always to wear white Rochets and vestments in time of Mass, Sacraments, and Divine service.

Can any wise men or fools either, forbear laughter at such a ridiculous conclusion from these premises, as Duranus, Walden with other Papists, and some of our own Prelates and Ceremony-mongers deduce from them with great seriousness , but little candor and sobriety ?

Especially if they well consider, 1. That those arrayed in white robes , Rev. 7. 9, 13, 14. were not Bishops, Priests or Ecclesiastical persons alone, or under any such capacity ; but a great number which no man could number, of all Nations and kindreds, and people, and tongues. Therefore if any proper consequence can be hence deduced in relation to white Rochets or Surplices, it is only this, That all sanctified, regenerate Christians, Saints, of what nations, kindred, people and tongues soever, ought to wear white Rochets and Surplices.

Secondly, All this innumerable multitude of all nations and people thus cloathed with white robes; stood clad continually in them before the Throne and Lamb, serving God in them day and night, and never put them off,

off, having no other vestments besides, vers. 15, 16, 17. Therefore if this Text be pressed home, in relation to Bishops, Priests, Ministers, they ought always to wear their Rochets and Surplices day and night, but no vestment else, and never to put them off; and always to stand before God in his Temple day and night, as these Saints did; but never to sit in their thrones, stalls, Pues, nor yet to kneel as they now usually do.

Thirdly, that Bishops and Priests ought always to have palms in their hands, as well as long white robes and Rotchets on their backs in the Temple, because all these white Saints had so.

Fourthly, These Saints white robes wherewith they were clad, were only spiritual, not corporal or material; even their white and immaculate holiness by the washing away of their sins in the blood of Christ; as is evident by the Text, *these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb,* compared with Rev. 1.5. Ephes. 5. 27, 28.

5. The seven Angels coming out of the Temple cloathed in pure white linnen, had the seven plagues, and poured out the vials of Gods wrath upon the earth: Therefore if real Bishops (as our Prelates pretend the Angels of the seven Churches were, cb. 2. 1, 3.) who went constantly clad in their white robes, a swell out of the Temple as in. It will be no great honor to them to be thus arrayed since they onely carried the plagues, and poured out the vials of Gods wrath upon the earth, when thus arrayed.

Sixthly, If the last Text be truly inforced, it will thence most properly be inferred, That Bishops, Priests and Clergy-men should always ride and march about upon white horses, cloathed in clean and fine white linnen, not on black or bay horses, nor in black canonical coats, cassocks, cloaks, as now they usually do. 2. That they must march many together in Troops and Armies thus arrayed. 3. That all other Christians following

lowing Jesus Christ (the Word of God) should do the like, rather then that they should onely say Mass, read Common-prayers, Preach, administer the Sacraments in fine white linnen Garments, Rochets, Surplices, in their Cathedral and Parish Churches, wherein they never use to ride on horses, but onely out of them. These are all the Scriptures produced for the justification of the use, convenience and decency of Bishops Rochets, and Clergymens Surplices; which though alledged with very great gravity and seriousness, by thofe who pretend themselves the most reverend, learned Fathers of the Church, are most palpable abusers, and wretched perverters of Gods sacred Word, to countenance their own vain Innovations and Superstitions, as the premises demonstrate.

To draw towards a conclusion of this discourse: I have oft times admired, that when most sorts of labourers, workmen, servants, set themselves to their occupations and work, they constantly cast off their outward wearing garments, and ordinary wearing cloathes, as impediments thereunto, that yet Popes, Bishops, Deacons, Ministers, when they are to officiate and labour in the work of their Ministry, should put on far more garments on their backs, then they had on before, contrary to the Apostles practice, and our Saviours command, who bid them when he sent them forth to preach, *Mat. 10.10. Mark 6.9. Luke 9.3. NOT TO PROVIDE, OR PUT ON TWO COATS APIECE:* which would hinder them in their Ministry. We daily see Watermen, when they intend to row and ply their oars, that Carters, Threshers, Mowers, Reapers, Carpenters, Masons, Bricklayers, Carriers, Tanners, Butchers, Fullers, when they buckle themselves to their respective works; footmen, when they travel or run a race; yea, Noblemen, Gentlemen, and others, when they seriously set themselves to their very recreations in the Tennis-Court, or Field, do usually strip themselves to their very shirts or Waffcoats, that they may

may more vigorously pursue their work, callings and recreations. And why Bishops, Priests, Deans, Prebends, Archdeacons, Ministers, Deacons, should not do the like when they are to discharge the work of their Ministry; but on the contrary, load themselves with *Cassocks*, *Gowns*, *Copes*, *Surplices*, *Rochets*, *Girdles*, *Planets*, *Palls*, *Ebymeres*, *Pectoral Crosses*, *Hoods*, *Caps*, *Miters*, *Crofiers*, or three or four more Vestments than they had on before, seems a riddle unto all who seriously consider it; of which no other true, solid reason can be rendred, but that they intend to loiter, or do their work coldly, negligently, or by halves, rather than vigorously, zealously to pursue it. This experience it self sufficiently manifesteth to be the genuine reason; for ever since Popes, Archbishops, Bishops, Deans, Chapters, and other Clergymen (contrary to the Apostles, primitive Bishops, and Ministers practice) have loaded themselves with *Cassocks*, *Gowns*, *Copes*, *Palls*, *Rochets*, *Miters*, *Surplices*, *Hoods*, and other superfluous vestments, they have been very negligent and remiss in preaching, (the principal work of their Ministry) in administering the Sacraments, fasting and praying too, which they translate to their Curates and Choristers: Yea, Popes, Patriarchs, Archbishops, ^{ingentes curati} Bishops, Deans, Prebends, who have greater Honors, ^{(as well as Cuius} Revenues, and more variety of vestments on their ^{rebus fluent, levibus loquuntur.} backs than other Ministers, usually have been, & still are, less frequent, diligent, zealous, fervent, and more cold, frozen, slothful, in preaching, praying, and the work of the Ministry, than the inferior Clergy, and poorest Curates; it being a general observation, that poor Countrey Curates, Lecturers, Ministers, who have small pteations, benefices, and scarce money in their purses to buy a *Cassock*, *Gown*, *Hood*, *Surplice*, or *Canonical Coat*, do Preach, Fast, Pray, read Divine Service, baptize, administer the Lords Supper, Catechise, visit the sick more frequently in one year, than Popes, Archbishops, Bishops, Deans, Canons, and other rich

other rich Pluralists in ten or twenty years space.

It is a common observation, That the forehorse in the Team, which carries all the Plumes, Bells, Tappings, usually draws and works the least; that Sumptuous Horses, which carry Kings, Nobles, Judges, Prelates, Commanders Robes, vestments, when they travel, are more slow in their pace then Hackney horses, which bear no such lumber; that Officers and Soldiers, who are most loaden with multiplicity of offensive and defensive Arms, are slowest of all others in their march, and like David in Sauls heavy armor: 1 Sam. 17.38,39,40. yea, most unwieldy unserviceable when they come to fight; that the little Creepers, not the great Brass shining Andirons, bear up all the wood, and heat of the fire: And is it not so with Bishops & Clergymen, the more rich, great, pompous they grow, the more pontificals, Priests, vestments they wear, the less spiritual work and service they perform: yea, so sloathful are they (for the most part) in the work of the Lord, wherein they should always abound; that instead of sweating in the Lords Harvest, they put on double or treble the cloaths they had before, when they are to read, preach, pray, or administer the Sacrament, to keep them from freezing, even when they are at their honest labour.

God preserve his Church from such cold and frozen, unzealous, lazy workmen, and send forth more painful labours (not so muddled up in variety of vestments), into his Vineyard and Harvest. Nothing more (that either I know or have read) can be objected for these superfluous and superstitious Church Vestments, but their pretended Antiquity usage in the Church.

To which I answer, 1. That they were neither known to, nor used, nor prescribed by Christ himself, the ancient of days, nor his by Apostles, nor by the primitive Christians, Bishops, Ministers, Deacons, for above three hundred years after Christ; therefore they are all but modern Novelties, in respect of Apostolical, real, primitive antiquity; and so rather to be decried, rejected as Inno-

1 Cor. 11.38.
Rom 12.11.

Mat 9.37,38.
and 10.2.

Dan 7.9.32.

Innovations, then approved for their pretended, not See Thomas
true Antiquity, as well as other old popish reliques. Beacons Re-
liques of Rome.

4. For their pretended Decency, I have not only read
many learned, discreet, conscientious, sober Schollars
Treatises, censuring them as undecent as well as superflu-
ous; but heard some Ladies, Women, yea children, deride
them as mean artick disguises.

3. If Tertullians Booke, de Pallio, on 2 Tim. 4. 12, may
be umpire, a cloak will be more ancient, decent for a Mi-
nister, Bishop, Christian, than a Rochet or Surplets.

4. Antiquity is no plea at all in point of Vestments, Piat. 102, 26.
whose form, Fashions, are always various and muta- See Aretius,
ble with times and places; whence the Holy Ghost him- Probl. iocus
self useth this expression in sacred Writ, As a Vesture 12. de vesti-
falt thou change them, and they shall be changed, but thou mentis.
art the same. That English man or woman who should Gul. Stuckius
now take up or retain the garments and fashions used in Antiq. coll. 2. c.
the Britans, Saxons, Danes, Normans times; or but

in the Reigns of King Edward the third, fourth, fifth,
sixth, Henry the eighth, Queen Elizabeth, or King
James, would be reputed a Cynick, Fanatick, or Fan-
atick (especially at Court) and the very boys in the streets
would shout at them. Whythen should not Bishops and
Ministers Rochets, Surplices, Church Veltments be as
changeable as other mens garments, or their own ordinary
wearing cloathes, which they all change with the
times? We know by experience, that all Nations,
Manners, Laws, Government, Governors, Customs,
Languages, are variable, yea changed with times and
occasions; that all things under the Sun are subject to
variation; why not then these Ecclesiastical Veltments,
about which there hath been formerly so many frequent
and fierce contentions, for our Churches and King-
doms peace? Our very humane bodies (and Bishops, Mi-
nisters bodies too, as well as others) are daily subject to
alterations: from infancy to youth, from youth to man-
hood, from manhood to age, so to old age, from health
to sickness; and shall Bishops or Priests veltments only

be immutable? though originally grounded on Popes Decrees; instituted by them to adorn their exploded Sacrifice of the Mass, and Altar-services, and founded upon strange perversions of sacred Scriptures, or most absurd, ridiculous, monkish, fanatick Reasons, mystical significations, crotchets, and the pretended transubstantiation of the Bread and Wine into Christs natural body & blood, which all Protestants cannot but disclaim.

* 1 Cor. 8, 9,
10, 11, 12, 13.

Since therefore what the Apostle concludes of meats, is likewise true of all these Vestments: * *But meat (a Robe, Surplice, Hood, &c.) commendeth us not to God; for neither if we eat (or wear them without scandal to others) are we the better; neither if we eat (or wear them) not, are we the worse:* Let all Bishops, Ministers, Christians, upon the consideration of the premises, henceforth take up the same Apostles resolution and inference from thence, recorded for their imitation: *But take heed lest this liberty (or power) of yours, become a stumbling block to those that are weak; and through thy knowledge shall the weak brother perish, for whom Christ dyed?* But when ye sin so against the Brethren, and wound their weak consciences (by using or imposing these garments on them, with rigor, against their wills and judgements) *YE SIN AGAINST CHRIST;* Wherefore if meat (much more then if wearing these pontifical, Sacerdotal vestments) offend, or make my brother to offend, I will eat no flesh (much less wear or impose all or any of these Church vestments) whilst the world standeth, lest I make my brethren to offend. And seeing these old Proverbs are most true,

* alias R. bodig
Antiq. lect. 1.5.
v. 12. Gratian. linea: Non Cathedra sacerdotem facit, sed Cathedram sacerdotis; nec locus seu vestis sanctificat hominem, sed locum & vestem homo.

* Surius council
tom. 4. p. 513,
§14.

Upon which considerations, the * fourth Council of Carthage, Can. 15. & 45. decreed, *Ut Episcopus vilen supellectilem, & mensam ac viculum pauperem habeat, & dignitatis sue autoritatem, FIDEI & VITÆ MERITIS QUÆRAT, NEC VESTIBUS NEC CALCEAMENTIS*

MENTIS DECOREM QUÆRAT, (which is since inserted by *Gratian* into the body of the Popes Canon Law, though he truly addes in his gloss, *Hoc bodie non tenet, quia modo habent amplas possessiones.*) I shall heartily, humbly, and importunately beseech all Bishops, Ministers, Deacons and Christians whatsoever in general, and all true members of the Church of England in special, upon serious perusal of all the premises, from henceforth, not with the *Roman Pontifical* or *Durens* *Magno conatu Nugos agere*, as Popes, popish Prelates, Priests, Friars, and little children use to do ; nor yet to place the least holiness, piety, necessity, or indispensable expediency in the use or wearing of Episcopal and Sacerdotal Vestments, in celebration of Divine-service and Sacraments ; nor any longer rigorously to impose, or unchristianly to contend about them, they being just like accidents in relation to the substance of Gods worship & true Religion, which may be as well absent as present, without destruction of, or prejudice to either ; but rather seriously to fix all their meditations upon those *WHITE* Windingsheets, wherein they shall all shortly be interred in their graves, stript naked of all those Priestly Rags, Robes, Vestments, about which they now overmuch contend ; and seriously to endeavour to put off those old filthy rags of sin, and put on all those spiritual Garments, Armour, Graces, which the Gospel it self in direct terms enjoyns them to put on, & that under pain of eternal damnation, in these ensuing texts (wherewith I shall conclude) about which there will, there can be no disputes, Rom. 13.12,13,14. Let us therefore cast off the works of darkness, and put on the Armour of light : Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying ; but PUT YE ON THE LORD JESUS CHRIST, and make no provision for the flesh, to fulfil the lusts thereof, Ephes.4.22,23,24. That ye put off concerning the former conversation, the old man, which

which ye corrupt, according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put ON THE NEW Man, which after God is created in righteousness, and true holiness. Ephes. 8.11, &c. PUT ON THE WHOLE ARMOUR OF GOD, that ye may be able to stand against the wiles of the Devil: Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the Gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the Devil: And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: Praying always, WITH ALL PRAYER AND SUPPLICATION (not with common or Canon prayer alone, to which too many now confine themselves and others) watching thereto with all perseverance and supplication for all Saints. Col. 13.12,13,14,15. PUT ON therefore (as the Elect of God holy and beloved) bowels of mercy, kindness, bumbleness of minde, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a complaint against any, even as Christ forgave you, so also do ye: And above all these things, PUT ON CHARITI, which is the bond of perfectness, and let the peace of God rule in your hearts, to the which also ye called in one body, and be ye thankful: Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and Hymns, and Spiritual Songs; singing with grace in your hearts to the Lord: And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father through him. The putting on of all these Evangelical, WHITE sacred garments, the using of such Church prayers and musick, in all Cathedrals, Collegiate and Parochial Churches, by our Bishops, Ministers, Deacons, and others; and the abandoning all Papal, unevangelical, illegal, dangerous Oathes of Canonizatib-
dience

dience from Ministers to Bishops, not warranted by 1 Cor.6.16.
Law or Gospel, thus censured, inhibited, by the whole ^{Surius concil.}
second Council of *Carthago*, under *Charls the Great*, ^{tom. 2. p. 279.}
about the year 112. cap. 12. *Dicatum est de qui ejusdam fra-*
tibus, quod eos 2. quos ordinaturi sunt JURARE CO-
GANT, quod digni sint, & CONTRACANONES NON ^{8. Lawr. 80.}
SINT FACTURI, ET OBEDIENCES SINT EPIS-
COPPO, QUI EOS ORDINAT, & Ecclesie, in quor-
um: QUOD JURAMENTUM, QUI A PERI-
GULO SUM, OMNES UNA INHIBEN-
DUM STATUIMUS; which are now vigo-
rously enforced, against his Majesties Declaration, the
Petition of Right, 3 Caroli, to support these superfluous
Vestments and Ceremonies, will theroughly reconcile all
disputing parties; put a period to all future controversies
concerning the premises, and make us all the Temples of
the living God; who will then say, I will dwell in them,
(walk in them) and I will be their God, and they shall
be my people.

Prov. 25.2.

The Honour of Kings is to search out a mat-
ter.

I Thes. 5.41,22.

Prove all things, hold fast that which is good,
abstain from all appearance of evil.

F I N I S.

E R R A T A.

RAY corrected theft Errors and Omissions at the Press in some Copicas, p.1.l.13.read Episcopal, p.4.l.35. for this, r. their, p.8.l.15. shall be repeated glory, r. l.30. dele now annexed, p.13.l.14.r. Holy Ghost, l.20.r. to the, p.17.l.20. fo: thee, r. thus, l.34.r. censures, p.20.l.5. for m, r. ii, p.21.l.18.r. ordain, p.28.l.38. for unanswerable, r. unanswerable, p.31.l.19. for r. r. 5. p.28. for Pontifex, r. Pont. p.15. for nor yet, r. but only, l.1. r. file, l.26.r. August. p.40.l.16.r. Praxis, l.14.r. munda, p.42. l.5. r. a nos, p.49.l.6.r. collo, p.53 l.15.r. ea, l.26.r. Ecclesia, l.33.r. monachus, p.54.l.38. for 98.r. 38.p. 56.l.8.r. cancelli, l.214.1. and that, p.59. l.31. for 23, r.33. p.68.l.12. dele on, p.71.l.40. reuelanda, p.79.l.24. que r. quod.

In the Margin, p.2.l.17. E.3.r. E.6.p.3.l.20. ad de Centur. Mayd. a. 20.13.cap.6.p.55.l.8. r.1.940.

AN



A N
APPENDIX
 To the
Fourth Section,
 CONCERNING

The Use of White, Black, and other coloured Garments, both by Pagans, Jews and Christians, in Feasts, Funerals, Plays, Inaugurations, sacred Duties, and their various mystical Significations, Excellency and Dignity.

Because I would pretermitt nothing, which may either inform, or satisfie the learned Readers of this *Pacifick Examination*, relating to the use of *White Vespments*, both among *Pagans*, *Jews* and *Christians*, upon several Civil and Religious Occasions, Grounds, Reasons; I thought fit (by way of *Appendix*) to annex this ensu-

S ing

ing learned Discourse of *Joannes Gulielmus Stuckius, Tigurinus*, concerning White Garments, in his 2^d Book, *Aniquitatum Convivialium*; cap. 26. *De Vestitu Conviviali*; DE VESTIUM ALBARUM (QUÆ IN EPULIS POTISSIMUM USURPARI FUERUNT SOLITÆ) ac in genere COLORIS ALBI USU, SIGNIFICATIONE, PRÆSTANTIA AC DIGNITATE: Editio secunda, *Tiguri*, 1597. f. 234. to 240. fraught with greatest variety of Learning, of any Treatise I have read concerning this subject.

Albi coloris vestitum in convivis usitatum fuisse. *Vestitum candidarum usus apud Judeos.*

Sequitur nunc tercia corporis ad epulas futuras preparandi actio, quæ in vestitu consistit, &c. Evidem ex veterum scriptorum monumentis facilè colligi posse existim, albi potissimum coloris vestitum in conviviis usitatum fuisse, ita ut nigris vestibus accumbere apud gentes quasdam nephas duceretur: unde & בְּחַד Bachar, elegit nonnulli arbitrantur, compositum à כְּרֹז chor, candidum, quod quæ sunt candida, elegantur & approbentur. Philo de vita Theoretica testatur, Judæos olim dierum festorum convivia αευχειστας, hoc est, albaros seu candidatos agitare fuisse solitos: ex quo illud: Quovis tempore vestimenta tua candida sunt. Huc quoq; referendus ille mos Judæorum decimum quintum diem mensis Ab celebrandi vestibus albis, atq; choreis: de quo sic scriptum extat in Tabanit fol. 26. p. 1. Decima quinta mensis Ab, id est, Julii, filia Jerusalem egrediebantur in vestibus albis, quas qui non habebant, à ditioribus mutuò sumebant, ne, cui vestes deerant, remorarentur, quod minus ad choreas venirent: omnes vestes lavabantur. Filiae Jerusalem egrediebantur, & choreas ducebant in vineis. Quid vero dicebant? Adolescens attolle oculos tuos, & vide quam tu velis eligere ex omnibus, ne respicias pulchritudinem, siquidem fallax est, at eam, quæ Deum timeret, laudes. Idem mos apud Romanos quoq; fuit. Hinc Horat. lib. 2. Sat.

Ille repotia, natales, aliasve dierum.

Festos albarus celebret.

usus vestitum candidarum apud Romanos in diebus festis.

De

De usu vestium candidarum in diebus festis apud Romanos multa alia testimonia præter Horatii, extant apud auctores. Xiphilinus, die celebri Romæ ob ingressum Teridatis; μάλιστρα δὲ ἡ ἀγοραὶ τεττακάποδη, τὸ γέρα μέσον αὐτης ὁ δῆμος λευχαιοῦ, καθ' ἀρρεφόρου τῷ τιμὴν ἔχει, τῷ δὲ ἀλλὰ οἱ σεατιοὶ τε λαμπροὶ ὄντεις, id est, populus albatus, & laureatus. Vopiscus in Florian. Tantum illud dico: Senatores omnes ea latitia esse elatos, ut domibus suis omnes albæ hostias cæderent, albati sederent. Persius:

—Negato

Juppiter hoc illi, quamvis te albata rogarerit.

Prudentius contra Symmachum,

Exultare patres videas pulcherrima mundi

Lumina, conciliumq; senum gestire Catonum

Candidiore toga, nivium pietatis amictum

Sumere. Ec Ovidius,

Vestibus intactis (usu nondum sordidis, aut obsoletis)

Tarpeias itur in arces: Persius in re simili,

Et populus festo concolor ipse suo est.

Scilicet hoc populo pexusq; togaq; recenti

Et natalitia tandem cum Sardonyche albus

Se de leges celsa. Idem Satyr. 2.

Vox a negato Juppiter hac illi, quamvis a' bata rogarerit.

Id est, vestibus albis amicta. Cic. in Leg. Color albus p̄cipue * Deo decorus est, cùn in cæteris, tun maxit è * As if God in textili. Nec verò solùn in natalitiis, & repotiiis, &c were delighted, nuptialibus aut sponsalibus, sed etiam in funebribus cœnis hanc consuetudinem servatam fuisse, locuples testis est M. Tullius in Vatinium: ubi illi objicit, qd l cœni- verit atratus: verbæ ejus hæc sunt: Atque illud etiam scire cupio, quo consilio, aut qua mente feceris, ut in epulo Cn. Acri familiaris mei cum toga pulla accumberes: quem unquam videris, quem audieris, quo exemplo, quo more feceris? Dices, supplicationes te illas non putas. Optime. Nullæ fuerint supplicationes, &c. Quis unquam cœniavit atratus? ita enim illud epulum est funebra, ut munus sit funeris, epula quidem ipse dignitatis. Sed omitto epulum, populi Romani festum diem argento, veste, omni apparatu visendo: quis unquam in luctu

In cœnis fune-
bribus albati
accumbabant.

domestico, quis in funeri familiari cœnavit cum toga pulla? cui de balneis exeunti (en consuetudinem balneandi ante epulas) præter te, toga pulla unquam data est? cum tot hominum millia accumberent: cum ipse epuli dominus **Quintus Acius albatus** esset, tu in templum **Castoris** te cum **Caio Figulo** atrato, cœterisque tuis furiis furestum intulisti. Quis tum non ingemuit, &c. Hunc tum morem ignorabas? nunquam epulum videras? nunquam puer, aut adolescens inter coevos fueras? Fausti adolescentis nobilissimi paulo ante ex epulo magnificientissimo famem illam veterem tuam non expleras? quem accumbere atratum videras dominum cum toga pulla & ejus amicos ante convivium? Quæ te tantate-nuit amentia, ut tu, nisi id fecisses, quod fas non fuit, ni-si violasses templum **Castoris**, nomen epuli, oculos ci-vium, morem veterum (hinc constat morem hunc fuisse vetustum) ejus qui te invitarat aucto:itatem, parum pu-tares testificatum esse, supplicationes te illas non putasse. Ex gravi hac Ciceronis inventiva satis constat; Romanos veteres convivia iniisse albatos, ita ut nephas ducerent pullatum, seu atratum in convivio etiam funebri ac-cumbere. Idem color albus & Japponiis adhuc hodie in luctu est usitatus. Sidonius quoque Apollinaris ad hunc albarum vestium in exequiis, epulisque exequiis libus usum alludit lib. 5. epist. ad **Aumastum**: Nam libenter, inquit, incedunt armati ad epulas, albati ad exequias, pelliti ad ecclesias, pullati ad nuptias, castorinati (castoriis pellibus induiti) ad lamentias. Plutarchus testatur in Problematis, feminas antiquitus in luctu vestes, vi-tasque albas gestasse (qui hodie Reginarum Gallie lu-gentium mōs est, teste Polyd. Virgil.) & Argis quoque teste Socrate, albas vespes aqua elutas, in luctu gestare fuisse solitas. Ibidem cadaver quoque defuncti albo reg-mine involutum fuisse scribit. Apud Græcos, ut scribit Alex. ab. Alex. lib. 3. cap. 7. sed sine auctore, feminæ, virique in candida ueste cum coronis, amplissimi viri ex-equias prosequuntur, & veluti in luctu publico complorant promiscue. Quod fuit in more Syracusanis, qui candido amictu.

In exequiis atque luctu.

amicu velati, & fronte coronati, Timoleonem extulere.
 Sycionii similiter Aratum in ueste alba, & coronis sepul- *In cadaveribus*
 chro intulere. In Imperatorum Roman. funeribus, ve- *involvendis.*
 stes albas adhibitas fuisse, Plutarch. & Herodian. testan-
 tur. Colorem album antiquitus matronis in luctu fuisse
 usurpatum, Scaliger quoque testatur lib. 1. Poet. Sic
 Blondus quoque Foroliviensis lib. 2. Romæ triumphantis,
 & Urbinas ille, qui libros de Inventoribus rerum scrip-
 fit, & alii non indocti viri, nulla temporum adhibita di-
 finitione, in luctu antiquas mulieres, albas semper uestes
 usurpasse existimant. Verum hos errare, & pullas, fus-
 cas nigras seu atras (quas anthracinas Varro vocat,
 quasi dicas carbonarias) antiquissimis temporibus fuisse
 lagentium uestes, Hieron. Magius lib. 3. Miscell. cap. 14.
 veterum quorundam auctoritate probat. Varro de Vi-
 ta Patrum, ut apud Nonium legitur, de muliere: Propin-
 quæ, inquit, adolescentulæ, etiam adolescentuli proximi
 amiculo nigello, capillo promisso sequuntur luctum. I-
 dem: Ut dum supra terram essent, rycinis lugerent, fu-
 nere ipso pulli pallis amictæ. Erat autem rycinum, ut
 Nonius ait, quod sua aetate masurum dicebatur, pallio-
 lum foemineum breve, cuius formam appingit ipsem et
 Varro lib. 4. de lingua Latina, Apul. lib. 2. de Afino au-
 reo: Umbrosum, inquit, demonstrat cubiculum, matro-
 nam fleabilem, fusca ueste coniectam. Eadem quoque
 apud Graecos consuetudo fuisse videtur: siquidem Iphi-
 genia Euripidis Clitemnestra matri injungit, ne suam ob
 mortem crinem laniet: idemque ut suis renunciet soro-
 ribus, scilicet ne quando nigris uestibus membra conte-
 gant. Unde & Hom. Il. lib. 24. Thetim futuram filii
 necem deflentem, velo nigro tectam Jovem adire facit.
 Niger enim color mortalis est, ut inquit Hippocrat.
 in lib. de Morbo sacro, sive quisquis ille fuit, qui librum
 illum conscripsit, quem Galenus Hippocratis esse negat.
 Theoc. in Epitaphio Adonidis, Venerem cyanea stola in-
 dutam, ad lugendum Adonidis mortem invitat. Nigra-
 rum uestium mos apud mulieres Romanos mox obsolevit,
 ut Plutarchi testimonio intelligitur. Deinde moribus
 depravatis

*Alii testimonii
de uestium ni-
grorum usu in
exequiis.*

cōtō niger Ti- depravatis, & viros albas vēstēs in luctu usurpasse, colligēre possumus ex his Julii Pauli verbis lib. 1. Sententiarum, sub titulo de Sepulchris & lugendis. Qui luger, inquit, abstinere debet à conviviis & alba vēste.

Livius scribit, in luctu matronas Romanas nihil aliud quān purpuram aurumq; deponere, quæ cūm eluxerunt, renumunt. Dionys. Halicar. l. 5 refert, Romanas matronas Valerium Publicolam Brutumq; luxisse annum tempus, depositione auri & purpuræ ut est illis luctus consuetudo in necessariorum cognatorumq; funebribus. Alex. ab Alex. l. 5. cap. 18. scribit diebus natalitiis & Calendis Januariis, nonnunquam ludis Romanis. albas lacernas prætextaque indutos incedere, & ludos spectare fuisse solitos. Nam in vēte pulla ludis interesse Augustus prohibuit. Alexander Severus, teste Lampridio, cūm natalem diēa commendaret, hostia cruenta effugit, & ut se civiliter gerebar, ac permixtus populo erat, albam ejus vēstem, cum qui constiterat, cruentavit. Lacernis candidis usos fuisse Romanos in spectaculis, ex illis Martialis carminibus constat, quibus ille perstringit Horatium, qui nigra lacerni spectaculis interfuerat,

*Spectabat modo solus inter omnes
Nigris munus Horatius lacernis,
Cūn plebs, & minor ordo maximusque
Sancto cūm duce candidus federet
Toto vix ceciderat repente calo
Albis spectat Horatius lacernis.*

In militia. Augustus, teste Suetonio, habitum vēstītumq; pristinum reducendi studiosus, vīsa quondam pro concione pullatorum turba, indignabuncus & clamitans ait: En Romanos rerum dominos, gentemq; rogataim. Negotium ædilibus dedit, ne quem posthac patenterit in foro circōve, nisi positis lacernis, togarum consistere. Item, Sinxitq; ne quis pullarorum media cavea (theatrali confessu, ubi populus spectavit) federet. De lacerna candida amphitheatrali, vide plura apud Lazium li. 8. c. 10. Con. Rep. Plutarch. in Ænilio de Triumpho P. Ænili verba faciens, dicit: Omnes ~~adspiciunt~~ idonei ~~adspiciunt~~, id est

est, albis vestibus induitos) ludos spectasse. Fuit candidorum vestium alias quoque apud Romanos frequens usus, tales enim erant vester caetrenses, sacerdotales, atq; muliebres.

De caetrenibus Trebellius Pollio in Galeno sic scribit: Jam primum inter togatos patres & equestris ordinem, albatos milites (albis vestibus induitos) & omni populo praeeunte. Sic candidatos milites Vegetius rei militaris vocat principales, qui privilegiis muniuntur.

Vestimenta sacerdotalia similiter linea fuerunt & alba pretiosa, nullo infecta colore, pura. Virgil. 12 *In sacris*. Eneid.

Procedunt caetris, puraque, in ueste sacerdos Ovid.

Nunc Dea linigera colitur celeberrima turba. Juvenal.

Cum grege linigero circundatur, & gregi calvo. Martial.

Linigeri fugient calvi, fistra tauraque turba.

Sic Flamen, ut Varro tradit, cum Jovi sacra ferebat, totus albatus erat, & pileum etiam gestabat album. Item virgines Vestales suffibulo amictæ sacrificabant. Fuit vero suffibulum vestimentum album praetextum, quadratum, oblongum, quod illæ in capite habentes sacrificabant, idq; sub mento fibula comprehendendi solebat, unde nomen, Pierius lib. 40. Hieroglyph. De calceamentis sacerdotum Romanorum, Atheniensium, & Alexandrinorum candidis, vide Lazium lib. 8. cap. 13. Com. Reipu.

Rom. Talis Ægyptiorum quoq; sacerdotum vestitus fuit, de quo Herod. sic scribit: Sacredotes linea ferunt vestimenta induiti, semper recens abluta, huic rei semper va-

cantes. Iudem calceos papyraceos gestabant. Plin. testatur li. 19. uestes sacerdotibus Ægyptiis lineas gratissimas esse eo genere lini, quod gosypon & xylon vocant, unde dicta xyлина, quibus nulla sunt candore molitieve præferenda. Apuleius cæmonias Ægyptiorum explicans, Influunt, inquit, turbæ sacræ divinis initiatæ, viri fœminæq; omnis dignitatis, lineæ uestis candore pure luminosi. Ab hac ueste linea Poetæ linigeros vocant Sacerdotes Isidis Deæ Ægyptiorum. Pierius tamen, nescio quo aucto re, Sacerdotes, inquit, Ægyptii contra

nostrorum mores cum supplicabant, nigris utebantur vestibus, neque alias quam nigras vestes eum decere arbitrabantur, qui Diis preces allegaret: quippe ut forma ipsius supplicare confirmarent, ex qua mortales conformati sumus. Ea autem apud ipsos nigra figurabatur. De Aegyptiorum Sacerdotum calvorum vestitu atque habitu candido, vide plura apud Apuleium libro secundo & undecimo. Poteris hunc habitum, ut Beroaldus facit, cum habitu sacerdotum nostri temporis conferre. De vestibus religiosis, & sacerdotalibus Judæorum, vide Berroaldum in Suetonio ex Hieronymo.

Vestes mulie-
bres.
Linum candi-
dum.

Muliebria quoque vestimenta linea atque alba Romanis fuerunt probata, ut testatur Lazius libro octavo Commentariorum capite primo. Unde proverbium: Linum candidum lucri causa ducis, in eum qui dotis causa dicit vel deformem, vel anum. Linum autem vocat uxorem, vel quod apud veteres solae mulieres lineis utebantur, &c. Erasmus in Adagiis. Turnebus in suis Advers. in illum Horatii versum: Mirator cunni Cupen-nius albi: Expudenda, inquit, parte mulierem intelligit, ex albo ingenuam: in ingenio autem supra legibus vindicabantur, non item in libertinis. Ingenuæ autem mulieres albatæ erant, libertinæ atratae, nobiliores purpuratae. Unde Artemidorus: καὶ οἱ μέση χλαμύς εἴη λευκὴ, ἀλεύθερος δὲ οὐδέ, γυνίσι, εἰδὲ μέλανη, στριμωθεῖσα, εἰδὲ περπενεχεῖ, αὐγήσιεν ιαυτό: sic enim conijectit, somnia illa & visa Artimidorus, quod his essent solitæ uti vestibus ingenuæ, libertinæ, & nobiles.

In manumissioni-
nibus.

Præterea vestis candida apud eosdem manumissionis quoque insigne fuit. Moris enim erat Romæ, ut servi facti liberti candidati ad cœnam domini sui admitterentur. Hoc perspicue docet Tertullianus libro de Resurrectione carnis, his verbis: Oro te, si famulum tuum libertate mutaveris, quia eadem caro, atque anima permanebunt, quæ flagelis, & compedibus, & stigmatibus obnoxiae retrahuerant: idcirco ne illa eadem pati oportebit? non opinor. Atq; & * vestis albæ nitore, & aurei annuli honore, & patroni nomine, ac tri-
bū, mensq; honoratur. Ad-

* See la] Cerd] ibidem.

Adhæc candida vestis sanguinem erat petitionis honorum atque magistratum, quorum pettores candida toga induerantur, ac proinde dicebantur candidati, unde ambitio creata eleganter à Persio dicta est. Hoc autem idem factitatum esse Plutarchus in problem. existimat, ut magistratu dignos non genere, non divitiis, non gloria, sed vulneribus, & cicatricibus judicarent, quæ ut ab his consiperentur, quos ambiendo prensabant, in toga candida ad petendum descendebant: vel quia corpus nudando, ac seipso submittendo populum captabant. De toga pura, qua tyrones, novæq; nuptæ induerantur, super dictum est: de qua Cœlius libro decimo quarto, capite decimo sexto, quibus adde, quæ Calcagninus annotat. Pura toga, inquit, quam exentes pueritiam adolescentes *Toga pura.* induerant non sine parentum hilaritate, fuit colore vel simplici, vel candido, aut in candoris animi testimonium, aut quod gerendis magistratibus jam idonea ætas videatur. Candidati enim magistratum competitores comitia inibant. Vel certè, quod nondum quicquam descriptione dignum gesserint. Nam sic & tyronibus prima stipendia facientibus, alba parma, & pura hasta tradetur. De hac pura veste, vide plura apud Bayff. de R^e vestiaria, ubi probat, vestem *καθαρὰν*, id est, puram, pro *ισης ναυτερα.* candida à Plutarcho usurpari. Sic album vicissim, pro puro usurpatur; quia hic color est purissimus. Sic linea vestis alba supra cæteras vestes inducta, puellaris ætatis indicium fuit, quod eo genere amiculi apud veteres puellæ ante duodecimum annum utebantur, Pierius. Toga, ut inquit Isidorus, candida, eademque creata, in qua candidati, id est, magistratum petentes, ambiebant, addita creta, quod candidior, insigniorque esset. Perseus huc alludens:

— *Quem dicit bianum
Cretata ambitio, &c.*

Quæ autem effent artes petitoriae (Cicero munus candidatorum dixit pro officio & labore petitionis,) hoc verum est, candidatorum, docet Mamertius in Panegyr. his verbis: *Quis ignorat tunc quoque, cum honores populi*

* As those now
doe who stand
to be Knights,
Citizens, and
Burgesses in
Parliament.

Proverbium.
Artes petitio-
viae.

Paries dealba-
tus, Act. 23. &
sepulchra deal-
bata, Marth. 23.
quid denotent.

Purpura.

* And are not
many Roman
Prelats and
Priests now
such, and Eng-
lish too?

Romani suffragiis mandabantur, multos fuisse candidato-
rum labores? * ediscenda omnia nemina tribulum, homi-
nes singuli salutandi, prehensandæ obviorum manus, omni-
bus arridentium, multaq; alia propter honorem adipisci-
endum agendi, quæ alias virum honore dignum facere
non deceret. Hinc Cæsaris sive Principis candidatus, pro-
verbium de eo, qui inani quadam confidentia & securi-
tate nixus, negligentius munus aliquod obit, de quo
multa Cælius libro decimo quarto, capite decimo sexto.
De iisdem Cicero in oratione, cui titulus est, in toga can-
dida, quam dixit in Senatu in petitione consulatus, (hujus
orationis meminit Beroaldus in Suetonium, & Cælius
libro decimo quarto, cap. decimo sexto) olin tribuni le-
gem promulgarunt, ne cui album vestimentum (sic ille
togam candidam appellat) addere petitionis causa lice-
rer, sicuti tradit Livius in 4. ab urbe condita. Pierius
tamen in Hieroglyph. suis lib. 40. albam vestem mode-
stæ, animique sua sorte contenti signum esse dicit: pur-
puram autem ambitionis, animique sublimis, & vasti,
amplitudinis, summique magistratus. Hinc cum apud
Alexandrum quidam Antipatri parsimoniam, atque mo-
destiam commendaret: Εἴθε, inquit, αευχάραπος ἐστι,
τὰ καὶ τὸ δούλωσόρευεν. Cæl. lib. 9. cap. 7. id est, Foris al-
bo utitur pallio, intus veð totus est purpureus, fictam
notans in homine ambitionissimo, qui maxima quaque
appeteret, modestiam. Sic paries dealbatus; *Act. 23.*
& se pulchra dealbata, *Marth. 23.* hypocritæ appellantur.
Hæc ille. Tales profecto erant. Romani illi candidati,
qui candida veste animi candorem atque modestiam, in-
nocentiam præ se præferebant, cù n animi illorum essent
purpurei, id est, ambitioni atq; sanguinolenti. Purpuram
autem Romanorum quoque magistratum insigne illud
Martialis indicat:

Di visit nostras purpura vestra togas.
Et ab eodem purpura usurpatum pro magistratibus,
Purpura te felix, te colit omnis honor.

Plin 20. de Gallis, ut plane dignè aliti honoris tantum
præbeat Romana purpura, id est, magistratus Romanus.
Hinc,

Hinc perfidi quoque Judæi Christum per ludibrium
τοπύρας, id est, purpura, ut Marcus, inquit, sive, ut Joa-
 nes loquitur, μαρτινόν παρηγέρων, id est, veste purpurea indu-
 erunt, cum ille sibi verè, illorum autem opinione falso,
 regiam dignitatem assignaret. Fuit simul sanguinis il-
 lius effundendi symbolum. Eam vestem clamidem coc-
 cinam Matthæus appellat. Coccina tunica prælii futuri
 signum fuit Romanorum Imperatoribus, teste Plutarcho
 in Faſio. Sic quoque vestis Christi coccina, fuit signum
 prælii, quo Christus cum diabolo, morte atque peccato
 erat dimicaturus. Fuit etiam vestis purpurea, vestis tri-
 umphalis, ut Bayſius ex Plutarcho probat. Fuit ergo
 illius simul futuræ victorizæ atque triumphi symbolum.
 Purpuræ appellatione coccum non contineri Bayſius ex
 Ulpione probat, unde Evangelistæ videntur à ſe invicem
 diſfidere, quorum unus, Matthæus nimirum coccinam,
 reliqui duo purpuream illam Christi vefem fuisse affir-
 mant, quam rem Sorbonicis Theologis dijudicandum re-
 linquit. Vefem purpuream à coccina diſferre Brodæus
 probat, lib. 1. Miscell. cap. 8. Coccoſ enim, inquit ille,
 eft ſurculofus parvus frutex, cui grana ſeu lentes adjacent,
 teste Dioscorid. lib. 4. & Cluſio de plantis Hispanicis.
 His colorem coccineum fieri, eoque infecta vefimenta
 coccinea appellari puto. Purpura autem, ut fatentur
 onnes, pifcis eft ē concharum genere, qui florem illum
 tingendus ex petitum veftibus in mediis habet faucibus.
 Mihi quidem Matthæus colorem (eft enim coccineus
 color idem fere cum purpureo) reliqui duo materiam vi-
 dentur exprefſiſe, ut etiam Rondeletius ſentit in ſua Hi-
 floria pifciuum. Candidati autem eleganter dicuntur pe-
 titores non ſolum magistratum, ſed aliarum quoque re-
 rum. Sic à Quintili candidatus eloquentia, à Plinio in
 Panegyrico candidatus gloria, & immortalitatis: ab Hie-
 ronymo candidati fidei, catechumeni, qui ad fidem in-
 ſtruuntur, & munerarius pauperum, & egentium candi-
 datus: & ab Apuleio lib. 1. de Afino, candidatus cruci,
 hoc eft, qui crucem petit, ſive qui jam eft futurus cruci-
 fixus, & (ut veteres loquebantur) direetus, ut C. Ra-

Purpura Christi.
Coccina tunica.

Evangelistæ de
diſfidere, *quorum unus,* *Matthæus nimirum coccinam,*
reliqui duo purpuream illam Christi vefem fuisse affir-
mant, quam rem Sorbonicis Theologis dijudicandum re-
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tingendus ex petitum veftibus in mediis habet faucibus.

Candidati, peti-

tiores non ſolum

Magistratum,

ſed aliarum

quoque rerum.

birius ille pro quo Cicero extat oratio : à Plauto cruci salus dicitur, quali in crucem saliens : & Libertus Icelus à Suetonio, summus equestris ordinis candidatus : à Seneca homo multarum rerum candidatus appellatur, à quo fortunæ comitia dicuntur. Sic à Tertulliano simili translatione perelegantissime, æternitatis candidati appellantur Enoch, & Elias, libro de Resurrectione carnis, & candidatus timoris, qui paulatim timorem Domini imbibit, libro secundo ad Uxorem, & candidati diaboli dicuntur, qui idolatricis sacris sunt initiati, libro adversus Marcionem. Idem in libro de Baptismo, Baptismum pœnitentia, quasi candidatum remissionis & sanctificationis in Christo subsecutura vocat. Nam quod prædicabat (scilicet Joannes Baptista) Baptismum pœnitentia in remissionem delictorum, in futuram remissionem enunciatum est. Siquidem pœnitentia antecedit, remissio subsequitur. Ab eodem libro de corona candida salutis & candida martyrii eleganter pro æternâ salutis pœmio usurpat. Item de S. Paulo verba faciens, dicit illum gloriam carnis, notam circumcisionis, Pharisæa candidæ dignatem, pro detimento sibi deputasse : ubi candida metonymicōs pro ordine, sive honore videtur usurpari : vel forsan Pharisæi hypocritæ, qui à Christo dealbatis sepulchris comparantur, vesteres albas seu candidas gestarunt. Verum de vestitu Romanorum albo, plura tradit Justus Lipsius Elec. lib. 1. cap. 13. lectu dignissima, quorum hæc est summa : Romanis in vestitu placuit proprius : sive potius quia agrestis illa & prima gens, spretis accersitis coloribus, lance nativum retinuit, id est, album. Ita toga Romanorum alba & Tunica fuit, & Calcei & omnis cottidiana vestis. Togam albam fuisse, quam Græci λευκή, & ad discimen prætextæ, ἀλογεύειν vocant, Titinnii, Plauti, Statii, Persii, Martialis testimonialis probat. At objiciat quis : Si toga vulgo alba, cur, qui prensabant, indebantur toga candida, ut hac quasi nota intelligi & excerni possent à reliqua plebe? Respondet, albi coloris togas vulgo fuisse, non candidi. Albus color.

Candida salutis, si subsequitur.

Albus color in iste colorem album, sive quod is, ut Plato vult, latitiae vestitu cur Romanis placuerit.

Albi & candidi coloris discimen.

color nativus lana est : candidus proprie splendens ille, & qui est ab arte. Ideo Polybius aliquot locis ~~λαγωπίδι~~, dictam maluit petitorum togam, quam ~~τογὴ~~ : & Latine commode splendentem dixerimus. Nam petidores non contenti insito lanæ colore, cretam addebat in vestem, ut splendesceret. Unde Isidorus, Fit toga addito quodam creta genere candidior. Objiciunt item de diebus festis, Romani inquit, saltem per dies festos in ueste alba erant. Non ergo cottidianas uestes censemendum albas. Respondet, non aliud fuisse in eo more, quam ut per dies privatum aut publice laetos, togas recentes sumerent, & usu nondum sordidas aut obsoletas, qui mos plane geminus est moribus nostris. Nec vero Romani soli n in hætitia aut in sacris adhibebant hunc colorem, sed etiam externi, id quod de Rhodiis Livii testimonio probat, & de Ægyptiis Suetonii in vita Augusti. Propter has togas albas fullonum apud veteres creberimus usus, rarius tintorium. Fullonum, qui maculas scilicet & sordes è toga eluebant, & addiro surture ac creta iterum candidam faciebant. Alba igitur toga, & ea quamdiu in communi usu, discrimen nullum inter cives fuit à colore uestis, nisi quod divites, munduli elegantes semper in toga sua è fullone nivea : vulgus fere sordidiores es- sent, & togis magis pallentibus, ac, ut proprie dicam, obsoletis. Ideo Seneca epist. 115. per sordidos intelligit vulgum. Mirari, inquit, non debes, corrupta excipi non tantum à corona, sed ab hac turbâ quoque cultiore. To- gis enim inter se isti, non judiciis dissident. Sed & vii i illustres ac nobiles rei facti, per dies judicii sumebant hanc togam sordidam, posita nivea, ut miserabiliores es- sent in ueste plebeia. Itaq; rei in sordibus esse dicuntur reorum tga sordida. aut sordidati : non pullati, ne quis erreret, qui color tan- tum, funebris. Vix etiam graves ac rigidi non amabant eximum illum candorem. Unde simia ille apud Horatium,

Exiguaque toga simulat tesquore Catoneus.

Duo enim lauti homines amabant in toga laxitatem & In toga duo a- candorem : spreverat Utrumq; Cato, arcta toga con-
ten-

Toga mutata.

tentus & ea squalenti: Id enim Horat. tesquorem vocat, pro quod male vulgo legunt textorem. Postea mutata Republ. & labente imperio, toga quae olim necessaria civibus, Imperatorum temporibus, ad paucos remansit & non nisi honestiores. Vulgus spreta ea, abiit ad Pænulas, lacernas aut tunicas solas easque colore pullo, id quod statim sub Augusto coepit. De pænulis, tunicis, lacernis, vide ibidem plura. Pereunte toga, interiit color albus, & pullo plebeio omnes vesteſ. Hinc discriben natum inter cives, ignotum seculo priori, ut alii candidati dicentur, pullati alii. Candidati non iū, qui peterent (ut olim) sed honestioris ordinis cives. Pullati, infima plebs sive vulgus.

*Naucratite ve-
ribus albis usu
fuerunt.*

Porro Naucratitas quoque testis est Athen. lib. 4. in Genethliis Vesta Prytanitidis in Pryæneo epulantes, nec non in Dionysiis & Panegyri Co.næi Apollinis albis vestibus usos fuisse, quas suo quoque tempore Prytanicas vesteſ dicit fuisse appellatas. Cereris quoque initiatos candidis, ut Bellonæ nigris, & Saturni purpureis atque rubicundis vestibus inducos fuisse, Tertull. testatur lib. de Pallio, his verbis: Cur istas non spectas? vel illos item, qui novitate vestitus religionem mentiuntur, cum ob cultum omnia candidatum & ob notam virtutem & privilegium galeri, Cereri initiantur; cum ob diversam affectionem tenebricæ vesteſ & tetrici super caput velleris in Bellonæ montes fugantur: cum lationis purpuræ ambitio, & galatici ruboris superjectio, Saturnum commendat: cum ipsum hoc pallium morosius ordinatum, & crepidæ Græcatæ Græcatim Æsculapio adulantur. Alexand. ab Alexand. lib. 6. cap. 19. Romanos scribit in toga candida ludos spectare solitos fuisse, & mulieres in veste alba Cereris sacrum facere solitas fuisse; ut tunc Diis gratum esse censerent, si à latere, nec funere pollutis celebraretur. Et tamen, ut testis est Pierius in Hieroglyph. apud Arcadas Cereri nigra vesteſ induebatur. Sic Falacralis Flamen, teste Pierio, nigro utebatur oileo: erat enim Plutonis, cui cum immolabant vesteſ utebantur

*Vestium super-
fluitosarum a-
pud ethnicos
varii colores.*

bantur nigritis, quem colorem aiunt diis inferis dedicatum.

Ex his, quæ adhuc dicta sunt, constat, vestes candidas apud Naucratitas, & præcipue apud Romanos, non solum in conviviis, verum etiam in sacris, in magistratum petitione, in manumissionibus, in militia, in spectaculis, in triumphis, in nuptiis : in luctu quoque & cadaveribus involvendis exhibitas & usurpatas fuisse. Ac omnino *Vestis candidæ præstantia.* vestes albas sive candidas, in sacris pariter atque propheticis literis vehementer commendari constat, ceu insignia atque symbola, cum virtutum, ut modestiae, puritatis morum, innocentiae, sinceritatis, atque integritatis : tum felicitatis, beatitudinis, victoriae, libertatis, letitiae atque gaudii. Hinc præter supra commemorata exempla, Magi in Perside, teste Pierio, Deum ipsum non nisi albis vestibus delectari affirmabant. Et Plutarchus, problemate Romanorum vigesimo sexto Magos adversus Plutonem, & tenebras, lucido & illustri amictu se munivisse scribit. In somniis quoque candidæ vestis somnium pro felici augurio habetur. In sacris literis, angeli semper *Angeli semper candidati ap-*paruerunt. *candidati ap-*paruerunt.

candidati apparuerunt : id quod illorum cum innocentiae, tum beatitudinis est argumentum. Sic, ut ex plurimis, unum proferam, gloriose Christi resurrectionis, quæ diaboli, mortis, atque peccati viatrix extitit, primi testes atque pæcones fuerunt angeli, albis vestibus induiti atque ornati. Ejus rei testes sunt Matthæus vigesimo octavo, qui ἵδη illius nivis instar λευκὸν fuisse dicit: Martini decimo sexto, qui illum σολὸν λευκὸν θεωρεῖνθεν, id est, stolac candida amictum fuisse perhibet. Et Joannis vigesimo, qui duorum angelorum mentionem faciens, illos λευκούς, id est, candidis vestibus indutos fuisse testatur. Christus ipse in monte Thabor ἵματισμένος λευκός, vestitudo Mar. 9. candido, instar lucis, sive nivis, sese discipulis suis conspiciendum præbuit, qui cum puritatis, tum victoriae, atque Matth. 17. beatitudinis æternæ fuit symbolum. Sic Apocalypses Christus discipulis suis candidatus apparuit: Vestitus, inquit, erat ποδίπους scilicet ἴωντα, vestem talareum, sive ad talosusq; demissam. ποδίπους Suida, χιτώνα ποδῶν ποδῶν tunica

tunica ad pedes usque demissa. Eucherio est sacerdotalis vestis linctea corpori penitus adstricta, eademque talaris, ~~et non rotunda~~ appellata, quæ & subucula dicitur. Per hanc, teste Piero in Hieroglyphicis, quæ aliis subiectebatur, doctrinam sacratorem intelligi, veteres Theologi tradiderunt. Exodi: Et fecerat vestimentum puderem sub umbone, opus textile, totum hyacinthinum. Sequitur apud Joannem: Caput autem ejus, & capilli erant candidi velut lanæ alba, & tanquam nix. Hic candidus, niveusque Christi habitus sive vescitus, est indumentum illud salutis & justitiae, quo ut Isaïæ sexagesimo primo dicitur, sponsam, id est, Ecclesiam suam vescit, tegit arque ornat: eique suam imputando justitiam, & sanctitatem, facit ut illa quoque alba & candida, id est, justa coram Deo appareat, sine ruga & macula, Ephesiorum primo: secundum illud Isaïæ primo. Si peccata vestra, &c. Huc quoque facit ~~louis auxerii~~ vestis splendida, seu, ut vulgatus interpres vertit, alba, qua Christus per ludibrium ab Herode fuit induitus. Illa enim revera argumentum fuit Christi innocentiae & regiae dignitatis, ~~louis auxerii~~ Luc. 23 Forsan, ~~louis auxerii~~ & ~~louis auxerii~~ iuxta id est, pura vestis à Plutarco, pro alba usurpatum, sicut Biyftius testimoniis quibusdam probat: sic ~~louis auxerii~~ vocabulum eodem modo usurpatum, nisi malitius purpuream vestem intelligere, cuiusmodi veste à Iudeis per ludibrium fuit amictus. Apoc. 3. Laodicensi ecclesiæ Deus suadet, ut vestimentis albis sese induat, ut non appareat dedecus nuditatis ejus, hoc est, ut Christum vera fide induat, virtus morumque candori, & sinceritate studeat. Et ab initio ejusdem capituli: Sardenses Ecclesiæ nonnulli esse dicuntur, qui non inquinaverant vestimenta sua, & additur: Et ambulabant mecum in albis, qui digni sunt. Qui viscerit, sic vestietur vestimentis albis, & non delebo nomen ejus de libro virtutum. En hic quoque candida, insigniæ est victoriae, cœlestis gloriae & felicitatis. Et capite ejusdem lib. 6. Martyribus dantur stolæ albae, seu insignia illorum victoriae, libertatis atque beatitudinis. Ab initio ejusdem cap. equus albus inducitur, & eques seu in-

in sejor ejus arcu, ac sagittis armatus, & corona insignis
tus seu vīctor. Equus ille albus, (cuiusmodi erant qua-
tuor illi equi candidi apud Rom. triumphalem currum
ducentes) ut & corona, insignia sunt vīctoriæ, quia
Christus de omnibus hostibus suis positus. Sic equi albi
apud Virgilium cum belli tum vīctoriæ sunt insignia. Sic
eiam Anchises loquitur Æneid. 3.

Quatuor hic primum omnes equos in gramine vidi

Tondentes campum latè, candore nivali.

Hoc Auchises interpretatur de bello,

Bello armantur equi, bellum hac armenta minantur.

Sed paulò post, pacem candidam significare (spes est pa-
cis) ait. Latenter ostendit vīctoriæ adepturos, ut
Servius annotat. Huc facit illud Græcum οὐρανοὶ καὶ νᾶτοι
τάπτειν ; ἔπειτα δὲ λευκὸν σῆμα αἰγάλεω φέρει. Hinc quoque
natum est proverbium illud, Equis albis præcedere : &
Plautinum illud, Nunquam ædipol albis quadrigis indis-
piscer postea, de quo Erasmus in Adag. Sic equi illi albi,
Zach. 6. Hieron. interprete, Machabæorum sub Antio-
cho Rege vīctoriæ : aliis Judæorum felicem statum sub
Macedonibus : aliis bonos angelos significat. Virg.
tamen Georg. 3. album equi colorem deterrium fa-
cit :

— — Color deterrimus albis.

Servius, Atqui alibi ait : Qui candore nives anteirent,
Sed aliud est candidum esse, id est, quadam nitenti luce
perfusum, aliud album, quod pallori constat esse vicinum.
Judic. 5. v. 10. asinorum candidarum fit mentio in illo
Deboræ opinio : Qui ascenditis asinas candidas : om-
nes ferè interpretes mercatores intelligent, alii pingues,
vel forsitan quia asinæ candidæ etant meliores, robustiores,
agiliores. Apocalyp. quoque 7. electi omnium genti-
um innumerabiles coram throno cœlesti & agno stantes,
inducuntur amicti stolis candidis & ferentes palmas in
manibus suis Deum laudibus celebrantes. Et paulò post,
Hi sunt qui venerunt ex afflictione magna & dilataver-
tunt stolas suas & dealbaverunt eas (hoc παραδεῖσον vide-
tur mundo atque rationi) per sanguinem agni. Hæ
quoque

Scola alba.

quoque solæ candidæ martyrum & electorum symbola sunt illorum munditiae, justitiae, libertatis, victoriae, gloriae, beatitudinis dehinc quam agni illius immaculati, hoc est, Christi sanguine fuit tunc consecuti. Hujus vestitus typus & figura fuit vestis aspersa sanguine hostis, de qua *Levit.* 16. Hac quoque referenda illa Tertulliani lib. 4. adversus Marcionem : Nazareus vocari habebat secundum prophetiam Christi creatoris. Unde & ipso nomine nos Judæi Nazareos appellant per eum. Nam & sumus, de quibus scriptum est, Nazarei exalbati sunt super nivem. Qui scilicet retinendis luridati delinquentiae maculis & nigrati ignorantiae tenebris. Regius ille concionator capite nono sui libri, dum morum candorem & animi puritatem persuadere vult, omni tempore, inquit, sint vestimenta tua candida : qui us verbis, interprete Pierio in hieroglyph. præcipit, nullam atratem, nullum officium, nullum otium & negotium toto vita tempore sinceritate & innocentia (cujus symbola sunt

*Loci Eccles. 9.
interpretatio.*

vestimenta candida) vacuum esse debere. Hæc ille. Sic Hieronymus in suis Eccles. Commentariis interpretatur: Hiberæ corpus mundum, & esto misericors. Mithi quidem hoc ipso in loco Solomon simul videtur alludere ad conviviale vestitum, quem apud Judæos quoque (ut ex Philonis loco supra citato videtur colligi posse) album fuisse verisimile est. Nam & versu proximo antecedente 7. panem cum gaudio comedendum, vinumque hilari corde bibendum esse præcepit : & mox versu 8. vestitum albarum mentione facta, subiungit, oleum super caput tuum ne deficiat : cuius quidem in conviviis quantus usus fuetit, tuni dictum est, tum pluribus dicetur. Ornatio ergo cum vers. 7. præcepisset in epulis atque conviviis lætitiae esse indulgendum, mox ver. 8. sequente, duo lætitiae illius convivialis quasi signa seu causas effectrices subiungit, vestes nimisrum albas atque oleum : quorum utramque cum lætitiae partim significandæ, partim efficiendæ maximam vim habeat, in conviviis adhibitum & usurpatum fuisse legimus, ut supra dictum est. Simplex ergo sensus erit, sis semper lætus & hilaris : lau-

vivito, genio indulge. Sisinnius Novitiorum Episcopus homo mollis & delicatus cum & bis in die lavaretur & candida semper ueste uteretur, & ob id reprehensus *Nota.* esset a quodam; excusavit se cum hoc loco Ecclesiastis, tum Christi, Heliae & Mosis exemplo, quos uestibus albis usos fuisse dicebat. Testis est Socrat. lib. 6. cap. 22. Hieron. lib. 2. epist. 14. Vester pullas & que devita, ut candidas. Ornatus & sordes pari modo fugienda: quia alterum delicias; alterum gloriam redolet. Cum ergo uestes albæ non in prophanis solum, verum etiam sacris literarum monumentis tantopere commendentur, cea maximarum & pulcherrimarum rerum symbola & insignia, mirum profecto non est, Christianos primitivæ Ecclesie eisdem in sacris atque sacramentis suis usurpare.

Ut igitur apud Romanos, sicuti dictum est, magistratum atq; honorum petidores erant candidati, sic in primitiva Ecclesia Baptismi candidati (qui etiam competentes vulgo fuerunt appellati) cùn quadragesimæ initio nomina sua dedissent, & toto illo quadraginta dierum spacio atris uestibus, promissò capillo, in sordibus & squallore jacuissent, pau' ò ante Pascha lavabantur (quod Augustinus Epist. 118. ad Januarium baptismum antebaptismum vocat) tandemque loti cancidisq; indui uestibus, ad Baptismum accedebent. Idem infantum quoque baptizandorum habitus fuit, de quibus elegante Pontius Pau-vestis candida. linus.

Inde parens sacro ducit de fonte sacerdos.

Infantes niveos corpore, corde, habitu.

(Quos tamen versus Pierius Fortunato tribuit) Et Laetantius in carmine de resurrectione dominica:

Rex sacer ecce sui radiat pars magna trophyi

Cum puras animas sacra lavacra beant.

Candidus egreditur nitidis exercitus undis,

Atque vetus vitium purgat in amne novo

Fulgentes animas uestis quoq; candida signat;

Et grege de niveo gaudia pastor habet.

Meminit etiam Socrates lib. 7. cap. 17. candidæ hujus uestis, quæ dabatur baptizatis. Loti semel salutifero fonte,

*Nomina vestit
lavaci.*

*Paschatis hebdomada & do-
minica Quasi-
modo, in albis
appellata.*

*Vestis candida
in baptismo
quale symbolum*

runquam stolam candidissimam, quam suscipiunt in baptismate, inquinare docentur. Rabanus Maurus Moguninus episcopus l. de instit. cler. i. c. 29. Post baptismum traditur Christiano candida veltis, designans puritatem & innocentiam. Nazianzenus in orat. de Sancto lavacro, illud dicit à Christians vatiis nominibus appellari, nimisrum δύει, χίσμα, βάπτισμα, χείρισμα, φωτισμα, αρθροιστικόν. Et paulo post, γράμμα οὐδὲ κακόν μελλομένη, id est ceu turpitudinis tegumentum. Hinc Ammonius monachus lib. 3. de gestis Francorum mentionem facit pueri occisi, qui adhuc, ut ille loquitur, erat in albis regenerationis, hoc est, qui recens erat baptizatus, nondum baptismalibus illis atq; candidis vestibus exutus. Nam qui baptizabantur in vigila Paschatis incedebant ueste candida induiti per octo dies, ac vocabantur albatii, sive in albis, atq; octavo demum die uestem albani deponebant: quibus adde, quod ut Tertull. docet, lib. de Corona milites, ex en die, qua erant baptizati, lavacro quotidiano per totam hebdomanam abstinebant. Et quoniam Paschatis hebdomada, antiquitus plures unā tingi consueverunt, ea de causa feria illæ, quæ ad hoc omnes instituta sunt, & quæ subiequitor Hebdomada atq; dominica quam nos, Quasimodo geniti nominamus, in albis fuit appellata. Veltis hæc candida in baptismo symbolum erat cum ipius Christi, quem electi fide induunt, secundum Paulum Eph. 4. Col. 3. tum illius munerum, hoc est, justitiae, virtutis puritatis & innocentiae, (Tertull. hoc indumentum Spiritus sanctus vocat lib. de pudicitia libertatis, victoriae gloriae, immortalitatis, quam ex aqua & spiritu regenerati consequuntur, de quo pluribus differit Ambrosius in lib. de iis, qui initiantur mysteriis cap. 7. Ut ergo olim apud Romanos candida veltis qua servi à dominis decorabantur, erat insigne illorum manumissionis: sic candida illa baptismi veltis signum erat illos ex manib[us] diabolis atque peccati immannissimis esse liberatos, ut posthac Deo ceu patrō suo fidelissimo servirent virtutis puritate ac sanctitate. Præterea, cum candiēus color olim victoriae & triumpho fuerit consecratus, candida hæc uestis illos monebar, ut cogitarent sibi

libi in hac vita ceu in militia perpetuè esse cum diabolo, peccato atque mundo dimicandum in Christo & vincendum:

Jam verò in cœnæ quoq; Dominicæ administratione album vestitum antiquitus adhibitum fuisse, ex illis Hieronymi verbis videtur colligi posse libr. contra Pelagianos, Quæ sunt, rogo inimicitia, inquit, contra Deum, si Episcopus Presbyter & Diaconus & reliquus ordo ecclesiasticus in administratione sacrificiorum candida veste processerint. Verisimile est cùn eos, qui sacrosanti illius epuli communione fruebantur: tum ejus administratores, hoc est, sacerdotes atque diaconos albas veste gestasse. Hinc autem vestitum antiquarum vestigia sunt tunica illæ, quas choro & albis vulgè nominant, in quibus missa Paschatis tempore celebratur. Sic nos vestitum quidem veterum candidum retinemus, & imitamus: at religionis, morumque candore n integratatemque jam pridem amissimus: contrà ve: δὲ τὸν ἀπὸ τῆς σαρκὸς αὐτομάλας χιτῶνα ut Iudas in sua epistola loquitur, hoc est, tunicam carnis contactu maculatam gestamus.

Cate:ùn notandum est, veste albas esse cùplices: *Vestes albe du-*
alias, quæ nativo colore constant, qui leucopætæ cicitur: *plices.*
alias, quæ artificiali, quis volunt proprie candidas
dici. Leucopeati dicuntur Martiali, qui rudiori alba veste, ac vili, ac nativi coloris induiti sunt.

Venùn quoniam multa de candidæ vestis usu, dignitate, significationeq; mystica dicta sunt, de quo etiam Clem. Alexand. pædagog. li. 2. Cap. 10. legere poteris: consideranda etiam nobis videtur ratio, cur vestibus illis tantum à veteribus tributum fuerit. Ea peti potest ab ipsius coloris albi sive canoida vi atq; natura. Nam cùn is color, secundùn Plutarch. problem 26. maxime sit naturalis, simplex, purus, sincerus, lucidus, atq; perspicuus, ut qui lucis plurimum habet (unde *albus* album mihi ἐστὶ τὸ λευκόν, id est, videndo videtur dictum) mirum profecto non est, illo (uti etiam lumine, cui maxime est affinis, atq; cognatus) cùn mores ingenuos, puros, ac simplices: tum lætitiam, libertatem, victoriam, felicem de-

*Tunica choro
appellata.*

Nota.

*cur veste aliæ-
que res albo co-
lore imbute, in
tanto fuerint a-
pud veteres
pretio atque ho-
nore.*

*Coloris albi sig-
nificationes
allegoricæ.*

deniq; quemuis rerum statum atq; conditionem, in prophanis sacrisq; literis significari: ac proinde vestes aliasque res colore illo imbutas, in tanto fuisse apud veteres pretio & honore. *Album*, inquit *Pierius* in *Hieroglyph.* est p:ima veluti materia quædam, in quam colores, quotquot volueris, perinde ac in universalem illam possit omnes species inducere. Hinc ad Dei cultum alba plurimum indumenta, omnium penè nationum consensu adhiberi solent: semperq; albus color sacris accommodatus. Atq; ideo ait *Persius*: Quam vis albata rogarit. Sed quid indigemus Persio, si Servatoris nostri indumenta, cum gloriam suam veller discipulis patefacere, alba sicut nix apparet. Apud *Cic. 2. de Legibus*: Color albus præcipue decorus Deo est, tum in cæteris, tum maxime in textile. Et nostra pietas canit, vel lineas, easque purissimas induit tunicas, sacra Deo caneremus. *Plato* similiter colorum album vult lætitiae esse proprium, atque deorum. Hinc veteres, teste *Platone*, & *Plutarcho*, niveo splendore spectabiles, ut deorum venerabantur filios. *Cel. lib. 24. Cap. 26.* *Album* por:ò & candidum pro bono: ut atrum & nigrum pro malo, passim accipitur. *Juvenal. Satyra 3.*

— *Maneant qui nigrum in candida vertunt.*
Id est vitium in virtutem: virtutem in vitium, qui secundùm *Terentium* in *Phorm.* recta prava faciunt: secundùm *Isaiam*, bonum malum: dulce amarum, & contraria, dicunt. *Persius*.

Per me equidem sint omnia protenus alba, id est bona. *Ovid. Candida de nigris, & de carentibus atra.* *Horat.*

Hoc niger est, hanc in Romane caveto.

Candidus ferme ~~aurum~~ ~~aurum~~, id est, perspicuus: & ~~et~~ ~~et~~ vox candida, quæ facile hominum aures penetrat: & ~~et~~ ~~et~~ rem clarissim explicare. Sic apud *Senecam* *Afinius Pollio*. *Albutii* sententias albas appellavit, quod essent aperiæ. *Eras. in Adag.* *Avis alba*, pro re nova & aripicata: *Ciceroni epist. fam. lib. 7.* Sic alba gallinæ filius Juvenalis, hoc est, fœliciter natus (cui contrarium apud eundem: *Nati infelibus ovis*) quia Latini læta,

& auspiciata, alba vocant : ut contra inauspicata, nigra & atra : Erasmus in Adag. Cic. Nec minus niger, inquit, nec minus confidens, quam ille, pro Cæcina de teste Sexto Clodio. Horat. in Serm.

Sani, an creta, an carbonem notandi.

Quem imitatur Persius in 5. Satyr.

Quaq; seqnenda forent, & que vitanda vicissim.

Illa prius creta, mox hac carbone notasti.

Sic candido calculo, lapillo, aut creta : aut contra nigro lapillo notare : de quibus Erasmus in suis Adagiis. Dies albus, & albi faba, ibidem. Albi calculi, absolutiorii : nigri, damnatorii in proverb. *λευκὸς τίγρης προδεῖται*, id est, album calculum addere, id est, approbare. Novit quid album quid nigrum, id est, recti, pravique discrimen. *Vul-*
tu mutabilis, albus & ater, id est, & bonas malus est. Horac. in extrema epistolæ : *— candidum Pauperis ingenium. Idem Ode. 11. Epod.* Sic passim candor, pro integritate animi : & candidus homo, pro sincero, & ingenuo usurpatur. Pythagoras aiebat, id quod esset colore candido, ad boni naturam : quod colore atro, ad naturam mali pertinere, ut Erasmus annotat in proverbia illa : *Creta notare, id est, approbare : Carbone notare, id est, damnare.* Ve ù n hæc sa:is sint dicta de albi coloris vi, natura, dignitate atque præstantia, ejusque significatione allegorica, de qua multa passim in sacris & prophanicis litteris occurunt, in quorum explicationem forsitan injucundam & inutilem delapsus sum, occasione vestium candidarum, quarum olim in conviviis, atque etiam in reliqua vita humanæ consuetudine creberimus & frequentissimus usus fuit, ut ex iuxta commemoratis testimoniis & exemplis satis patet.

By this learned Discourse of white Vests, colours, the judicious Reader may discern,

1. That White Garments, Rotches, Surplices, are not peculiar to Divine Services, Sacraments, or to Ecclesiastical Persons, or Christians alone.

2. That

2. That they have been, and still are made use of, by Heathen Priests in the sacrifices, Solemnities of their Idol-Gods, and by Pagans in their Feasts, Funerals, Plays, Inaugurations, Manumissions, &c. as well as by Bishops, Priests, Deacons, in their Divine Worship and Celebrations ; and by all sorts of Lay-Baptized Christians, as well as by Clergy-men.

3. That the principal mystical significations, reasons, grounds, ends for the Civil or Sacred uses of white *Vestments*, are equally common to all ranks and degrees of men, of Christians, and not one of them proper or peculiar to Bishops, Priests, Deacons, or Clergy-men; or to publike Prayers, Devotions, more then to private. Therefore not to be used or worn by Bishops, Ministers, Deacons, or Clergy-men alone, as a badge of their distinction from, and elevation above Lay-Christians.

F I N I S.

THE
GRAND DEBATE

BETWEEN

The most Reverend the *BISHOPS*,

AND

The *PRESBYTERIAN* Divines,

Appointed by His Sacred

MAJESTY,

AS

COMMISSIONERS

FOR

The Review and Alteration

OF THE BOOK OF

COMMON PRAYE R, &c.

BEING

An Exact Account of their whole Proceedin^gs

The most perfect Copy.

London, Printed 1661.